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धनपाल-विरचिता
भविष्यत्तकहा

BHAVISAYATTAKAHĀ

OF
DHANAPĀLA

Partly edited by
The Late C. D. DALAL, M.A.
and completed
with Introduction, Notes, Glossary etc.

by
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FOREWORD
(Second Edition)

The first volume of the Gaekwad's Oriental Series, *viz.*, the Kāvyaṁīmāṁsā of Rājaśekhara, was published in 1916, and after that, more than 150 volumes are published in the Series, and a number of others are in the press or under preparation. Meanwhile many works published earlier have gone out of print, and it was necessary to reprint as many of them as possible. It has, now, become possible to reprint, at least, a few such texts with the help rendered by the Ministry of Education, Government of India, under their scheme to republish out of print Sanskrit works.

The Bhavisayattakahā of Dhanapāla is one of the works selected for reprint under the scheme. It was partly edited by the Late Mr. C. D. Dalal, the first General Editor of the Gaekwad's Oriental Series, who died an untimely death, and was completed with an Introduction, Notes and Glossary by the Late Dr. P. D. Gune. It was published as number 20 of the Series in 1923. The Bhavisayattakahā is a big Apabhraṁśa poem of the Digambara Jaina tradition, and it can be reasonably stated that this work, along with the Prācīna Gurjara Kāvyaśaṅgraha (G.O.S. no. 13, 1920), Kumārapālāprati-bodha (G.O.S. no. 14, 1920) and Apabhraṁśa Kāvyaṭrayī (G.O.S. no. 37, 1927) paved the way for scholarly publications of Prākṛit and Apabhraṁśa texts in India. I trust that the Bhavisayattakahā along with other reprints of several numbers of the Series to be brought out in near future will be useful to the students of literature of Sanskrit and of derived languages.

I take this opportunity to thank the Ministry of Education, Government of India, for giving generous financial aid towards the publication of this volume.

Oriental Institute,
Baroda. January 2, 1967

B. J. Sandesara
Director

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INTRODUCTION

I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamikahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Paṇḍit: “वनपाळ पंडितनी पंचमीकहा (भविस्तकहा) २२ संविभोमां छे. आदिहं एक कडवुं उदाहरण तरिके नीचे आपेहुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कयामां कार्तिक शुद्ध पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-इत्त राजानी कया छे.’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacariu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Aṇahillavāḍa-Paṭṭaṇa in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice¹ published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārāḍhanā* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisatthimahāpurisaguṇālankāra*² of Puppahadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Nemināhacariu* of Haribhadra, too, with its 8032

¹ (1) Kāvyaṃālā, (2) Candramohan Ghose, Calcutta 1902.

² It is Ms. No 878 of 1879-1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaṭavaka of that Sandhi it is said:—

षकडवणिर्वसे माएसरो सङ्गम्भविण ।
घणसिरोहोवि सुण विरुड सरसङ्गसंभविण.

He was thus born in the Dhakkada Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भल्लिवि जेण दिव्वरि लाइड,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bhavisattakāhā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

⁵ इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए ।

हुइ घनवालक्याए पञ्चमिफलवण्णणए etc.

⁶ Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkata,⁸ whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāśikā*, *Tilakamañjarī* and *Pāialacchī-nāmamālā* (the last one written for his sister Sunadrī, at the time the king of Malava attacked Mānyakheta in Samvat 1029⁹). As he praises Brahmadeva (पुरिष्ठतमनाभिसम्भवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi¹⁰ has compared the language of our poet with that of Haribhadra of the *Nemināhacarīu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacarīu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,¹¹ which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakāhā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory, "Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijayajī¹² has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhramśa of Dhanpāla seems

⁸ Jacobi, Op. Cit. Introduction p. 6.

⁹ विक्रमकालस्य गए अउणत्तीसतरे सहस्त्रम्भि ।

मालवनरिन्दघाटिए लुडीए मन्त्रखेडम्भि etc.

¹⁰ Op. Cit. Introduction p. 3.

¹¹ Op. Cit. Introduction p. 6.

¹² In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Samśodhaka* I.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭāṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *संज्ञा* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśī*s of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāṭalacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaṇavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विहि संज्ञां वावीसहि संज्ञां* XXII 9, 8, the *Kathā* falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get *Nirvāṇa*.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See *Apabhraṃśa Grammar* below.

bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransome, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king thereupon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisa) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.¹⁴ 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

¹⁴ एहउ जाणेविणु मच्चलोइ मं करहु गवु संपयविहोइ XIV 20, 16.

great and marked difference between the two; it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilaka-dvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when says at the end of Sandhi XIV 'पारंपरिकं ललितं
मेव मङ्गं संलिख्य सरस्वतिर्न एव—Having obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests¹⁵ that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says¹⁶ regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dünnen Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Mañibhadra. In fact it was Bhavisaytta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisānuruṃvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

¹⁵ Op. Cit. Introduction p. 18 and 14.

¹⁶ Op. Cit. Introduction p. 20.

story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza¹⁷ says 'वित्थारमि लोइ कित्तु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kaḍavaka he gives the story a religious stamp and historical background by saying¹⁸ पुच्छंतद्दु सुयपंचमिविहाणु तहि आयउ एउ कहानिहाणु—When the King Seniya asked the Gaṇadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story.'

IV

The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the Kaḍavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisānurūvā and Sumittā, who are sought by the lord of Poyaṇa i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛṣṇākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyaṇapura and Gayaura, does not appear likely from the preamble to the former's strange demand—इहं नवर दुध्दु एकहो न वेकु अच्छहि कुरुजंगलि निरवसंकु xiii 3,10.

(2) Kuru-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pañcāla, Maccha, Kaccha or Kacchava—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the South-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhiva of our story occupies a central or at any rate a very important position between the two kingdoms of Poyaṇa and Kuru. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyaṇa army arrives. उदालमि कच्छाहिवहो

¹⁷ I 1, 12 of the Text.

¹⁸ I 4, 8 of the Text.

रज्जु सो तव अणिहु खलु अकयकज्जु। जंपइ पोयणपुरवंहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जइ कच्छाहिवइ पइहु इत्यु ता अने केणवि गगण कित्थु। अह कच्छाहिव संवरिवि थक्खु तो इम्मइ परचकेण चक्खु ॥ XIII 7, 8-9. The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kaḍavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्ठइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अप्पुणु अच्छहो मज्झत्य होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विणिगवि पव्वयवइ कोहज्जु हरिवाहयु पिहुमइ रणि अलङ्गु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणंपंचालाखुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Siṃhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahāṇao—chief of the Khaśas mentioned in पव्वयवयु जंपइ खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khaśas he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोज्जु अन्न वि नरवइ जे रणि अलंख XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajaṅgha respectively. But on close examination this view would be found untenable. Lohajaṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction. p. 15.

²⁰ See *Mahābhārata* Jambūkhaṇḍanirmaṇaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons:—(1) हरिवाहनलोहजङ्घकच्छाहिवपंचालर्हि XIV 4, 1; (2) पिङ्गमहलोहजङ्घपञ्चालर्हि कच्छाहिवनरिर्दिहि पणविय etc. XIV 12, 1; (3) ते मंतिहु वयशु द्युनेवि तेण XIV 13, 7 where Lohajāṅgha is expressly called a '*mantrin*.' A few lines above it is stated that his word was respected by all जसु तणउं वयशु सव्वहं अलंउ. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyaṇapura, Avaṇinda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyaṇa.

Other people on this side are Ekkavaya, Kannapaṅgurana, Saddūlavayaṇa, Nārasīha and the Abbhottas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuḥa,' 'lalantajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅgurana above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*²³ and the Purāṇas.²⁴

The Abbhottas have been once previously mentioned along with the Jattas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyaṇa side was king Anantapāla, called पन्वउ XIII 9, 7 and पन्वयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाउ XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba²⁵ in the Himalayas.

²³ In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

²⁴ V. Smith, *Early History of India*, p. 274 on Ābhīra, Gardabhila etc.

²⁵ Jacobi's suggestion, *Op. Cit.* Introduction p. 16.

Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayāura, and not a country like Kuru, is clear from words like Poṇapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पद्मचरियं’ में जहां जहां ‘तक्षशिला’ नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पद्मपुराणमें ‘पोतनपुर’ नाम है—Potanpur appears to be another name of Takṣaśilā. Whereever the name ‘Takkhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padmapurāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujāṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcālā, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanauj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanauj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhavisayattakāhā*.

I Phonology

(A) VOWELS

§ 1 *Vowels*:—The Apbh. like the literary Prākṛits possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākṛits it possesses a short ए and ओ. Hemacandra's²⁶ वृणु, वृकृद् and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अइ, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगैद), मएण (मृगेण), वियड्ड (विकृष्ट), सरह (सृष्ट) संमल (संस्तृ)

इ अरुंकिय (अलंकृत), अमिय (अमृत), गिणह (गृणह), चिउ, (घृत) विट्ट (दृष्ट), पहिट्ट (प्रहृष्ट), समिह (समृद्ध), हियय (हृदय)

उ णिवुइ (निर्वृत्ति), पाउस (प्रावृष्), पुहइ (पृथ्वी), पुट्टी (पृष्ठम्)

ए गेहु (गृह)

अर् करिवि (कृ), सरेवि (सृष्ट or मृ),

रि अम्हारिस (अस्माहृष्ट), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (दैवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयड्ड (वैतादय) सरउ, (स्वैरम्)

अइ अइरावय (ऐरावत) दइउ (देव), वइरि (वैरिन्), वइसाह (वैसाह), वइराह (वैराग्येण), वइसवण (वैश्वण)

इ सिन (सैन्य)

औ=ओ ओसह (औषध), कलहोय (कलधौत), कोऊहल (कौतुहल), कोसिय (कौशिक), गोड (गौड) दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौधर्म)

अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद (रौद्र)

आ (rarely) गारव (गौरव)

उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākṛits too.

अक्खाण (आख्यान), अग्गेय (आग्नेय), अग्वाइय (आघ्रात), अक्करिय (आश्रय), अज्जा (आर्या), अत्याण (आस्थान), अविक्खण (अवेक्षण), इक्खण (ईक्षण), पिक्खइ (प्रेक्षते), सिट्ठि (श्रेष्ठिन्). कवि for कापि and किवि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नृपर), अणोबम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वहित्र), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

²⁶ Prākṛit Grammar, ed. Pischel, IV 329 etc.

आरिय (आर्वा), कमठ (कमळा), कील (कीडा), बाळ (बाळा), ठीह (ठेसा), वील (वीडा), साळ (शाळा)
 § 6. In many words, the ending अ is changed to ङ.

एत्थु, जेत्यु, तेत्थु; जाछ, ताछ

This change, however, does not take place when a word is added.

जेत्थइ (जेत्थुजि), तेत्थइ (तेत्थु जि), तासइ (ताछ जि)

§ 7. Initial अ is in some cases dropped, as also ङ

रण (अरण्य); रत्रिन्द (अरविन्द), वळगी (अवलगा), हडं (अहकम्), हेद्वा (अवस्तात्), वइसइ (उपविशति), वइठ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through Pr. एवमाइ), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविष्यत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Adbh. or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्वयार (अन्वकार), अवयास (अवकाश), कळयल (कळकळ), मयगळ (मदकळ), लोय (लोक), पायड (प्रकट)

अणुराय (अणुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयड (आगतः), but also आगड and आ गय (for आगत)

अवियळ (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आभोयण (आभोजन), गयडर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाळ (वंशजाल), सयण (स्वजन)

अक्रियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धृत), हय (हृत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पमूयएहि (प्रसूनकै: rare),

अविताय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाळ, सयाळ, य is due to this 'śruti' or a regular representative of ज. In याणइ, याणिड it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit; but seems to be a feature of an Adbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अश्रु), कंसुव (कञ्चुकम्), कुरुवइ (कुरुणां), पसुवइ (पशुकानाम्)

उव्वेवड (उद्वेगम्), दुहुव (दुर्भग), जुवल (युगल) also जगल

उल्लोव (उल्लोच), सुवमि (सुधामि)

उवजुव (उपयुत), दुव (दृत), पहुव (प्रभृत)

सुव (सुता) also सुय, सुवपञ्चमि (भुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ

आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writrer,

of course helped by the law of assimilation. Cases like *लोयलु* rhyming with *जायलु* show that even here the author must have spoken a *v*, as in *भोरे* and *कुरे* also.

N. B. for falling away of *v*, see § 17

(B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākritis. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *य* and very rarely others as in *दिहि*(वृत्ति) *घ्य* (दुहिता).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *ह* may become a vowel.

क and *ग* आउअइ (आकुञ्चयति) but also आकुंचइ, मइंद (मृगेन्द्र)

च and *ज* अइआरे (अतिचारेण), कयाइ (कदाचित्), गइन्द (गजेन्द्र), राआ (राजन्)

ट and *ड* अइ (अति), अवइण्ण (अवतीर्ण), आपस (आदेश). उइय (उदित), खेइय (खेदित) पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प and *ब* अउवु (अपूर्व), कयउन्नी (कृतपुण्या), काजरिस (कायुरुष), कुइअ कुविय (कुपित), गयडर (गजपुर), नेउर (नूपुर)

य and *व* आउस (आयुष्), आउह (आयुष), आओहणु (आयोधनम्), आइइ (आविद्ध), जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइहु (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasaraṇā*.

§ 13. Softening of consonants:—The hard unaspirates were in the Śauraseni regularly softened when not initial. The Apbh. like the Māhārāṣṭri has vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and *प*. They indicate that Dhanavāla's Apbh. shows traces of Śauraseni Apbh. although mainly it is Māhārāṣṭri Apbh.

क to *ग* मयगल (मदकल)

द to *इ* कइक्ख (कटाक्ष), कडाह (कटाह), कवडु (कपटम्), भइ (भटः)

ट to *इ* कमडु (कमठम्), पीडु (पीठम्)

ड to *ल* आमेल (आपीड), कील (क्रीडा), वील (व्रीडा)

प to *व* अहिवइ (अधिपति), आवज्जइ (आपयते), आवीलिय (आपीडित), पाव (पाप), व्वह (पथ); सावराह (सापराध)

प to *म* (rarely as in) आमेल (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *ह*.

ख दुह (दुःख) but also दुक्ख; नह (नख), छह (छख), सहि (सखि), छह (छख)

घ अविहाय (अविघात), ओह (ओघ), जिणहर (जिणघर), दीहर (दीर्घ)

थ अह (अथ), अहवा (अथवा), कह (कथा), पुइइ (पृथ्वी), सणाह (सनाथ)

ड अहर (अघर), अहिडिय (अभिहित), कलहोय (कलघौत), परिहाविय (परिधापित), विहेय (विधेय), हम्म (in घम्माहम्मि=धर्माधर्मेण)

फ दाडिमहल (दा. फल), छुत्ताहल (छुत्ताफल). Exception पुण्णफल (पुण्यफलम्)

भ अहिलिचिय (अभिषिचित), निहुअ (निभृत), निहालिउ, (निभालित), विहुइ (विभृति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भूत), but rarely आभोयण (आभोजन) also

§ 15 न् initially and when double internally, is retained as in Amg. In all other positions it becomes ण्. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहय (निभृत), नेडर (नूपुर), अन्न (अन्य), मन्नह, (मन्यते); निहणु, णड, अण्णित्तहि, अक्कणिवि, णिज्जावय, णिक्किण्णहं, समण्णुण्ण,

§ 16 ण् becomes ञ् initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

Initially नह (यति), जडण (यधुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

Medially अजोए (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

In conjuncts अज्ज (अय), अज्जु अ (आर्यक), णज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has *fallen away* before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व् at the end:—

उच्छड (उत्सवः), जुवाणभाउ (युवभावः), परिहड (परिभवः), पहाउ (प्रभाव), महाहड (महाहव), वासड (वासवः), संभड, (संभवः)

Falling away of secondary व्

अहिड (अधिपः), कलाकलाड (कलाकलापः), दीड (द्वीपं), पाड (पापं), पयाड (प्रतापः), मंडड (मंडपः), साड (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. ऋ into वँ (nasalised व्) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविस्सि (निमेषेण), भवणु (भ्रमणम्), रवण्णयम् (रमणीयकम्), सावण्णु (सामान्यः), वम्मह (मन्मथ)

भवणु (भ्रमण) (Jacobi's text clearly reads भवँणु which is the original form²⁷). In other cases too वँ is to be expected in place of व्, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of वँ is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवँर (भ्रमर), M भुंवई Pr. भुवहा, M. नांव Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जड (उद्यम), खेड (क्षेम), जडणा (यधुना), नाड (नाम), पणाड, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes ऋ in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like, जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श् becomes ष्, ष् remains, ष् becomes ष् initially and and ष् medially.

सय (शत), सिक्खा (शिक्षा), छक्क (शुष्क), विसिट्ठ (विशिष्ट), सिट्ठि (अष्टिन्), सोह (शोभा)
सयल (सकल), सिन्न (सैन्य),

²⁷ And according to Hemacandra's rule too IV 397.

छट् (वठ्), छट्टि (वठि), छट (वष्) but also सोळय (षोडष्), विसेस (विशेष), विसाय (विवाद), रिसि (ऋषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākritis. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnopajana* as Yaska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

- (1) य्—चाय (त्याग), चुइ (च्युति), जोइंगण (ज्योतिर्गण), तज् (त्यज्), वावरइ (व्याघ्रियते)
 र्^{२८} कय (क्रय), कील (क्रीडा), दुम (दुम), पयास (प्रकाश), पावइ (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), छव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes place in some cases.

किरिया (क्रिया), सिरी (श्री), छमरइ (स्मरति), सास (श्वास) which is a Prākritism
 व्—जालोळि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सेर (स्वैर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place
 छविण (स्वप्न), छवइ (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिन् (क्लिन्), किलेस (क्लेश), सिलितइ (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्;

खंभ (स्कम्भ), थण (स्तन), थवअ (स्तवक), हत्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्वप्न)

with a प् changes to फ्; फाछय (स्पर्शुक), फंस (स्पर्श), फसइ (स्पृशति)

with a फ्, is merged into the latter. e. g. फडिय (स्फटिक), फंदइ (स्पन्दते), फार (स्फार), फुडु (स्फुट)

with a म्, merges the latter into itself. (जाई-) सरु (जातिस्मरः), also सरिउ (स्पृतम्)

स्म also changes to भ् as in the following:—भरइ (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

1. Progressive assimilation:—

क् जुत्त (युक्त), मुत्ताहळ (मुक्ताफल), रत्त (रक्त)

म् अज्ज (अज), उत्पप्पु (उत्पन्नः), उब्भइ (उद्भट), तत्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सहात्थ (सहार्थ)

अन्तस्था इप्प (इर्ष), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अवरिय (आवर्य), अट्ट (अष्ट), छक्क (शुष्क)

^{२८} Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not obtain in our work.

2. Regressive assimilation.

द् अग्ने (आग्नेय), द्वाग्नि (द्वाग्निः)

प् युक्त युक् (युक्तः)

अन्तस्था-अक्क्षाण (आक्ष्यान); अन्न (अन्य); कलत्तु (कलत्र), जुच्यद् (जुच्यते), मित्र (मित्र), सयुज्जल (सयुज्जल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय (आचर्य), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्या), किरिया (क्रिया), किलिट्ट (क्लिट्ट), किलिन्न (किलन्न), किलेस (क्लेस), गरह (गर्ह), सुकिल (शुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हत्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्बल), तम्बिर (ताम्र)

ए मेकम् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ becomes ण आण (आज्ञा)

न नाण (ज्ञान)

न्न पद्म (प्रतिज्ञा), सन्न (संज्ञा)

क्ष becomes कल् अचक्षु (अक्षु), अकलय (अक्षय), अन्तरिक्ष (अन्तरिक्ष), इक्षण (ईक्षण),

क्षु सच्छ (साक्षात्)

” ” क्ष क्षीण (क्षीण)

(rarely) ई निहित (निहित)

ध्य ” झ ज्ञाण (ध्यान), संज्ञा (संज्ञा)

ध्व ” झुणि (ध्वनि), साध्वस (सज्जस)

प्स् ” छ अच्छर (अप्सरा)

त्स् ” क् मच्छर (मत्सर), वच्छल (वात्सल्य)

त्स् ” क् मच्छ (मत्स्य)

स्म् ” भ् संभल (संस्पृ), भरह (स्मरति)

” ” स् स्मरह (स्मरति)

” ” म्द अम्हार (अस्माकम्)

क्ष् ” च्क्ष गिज्ज (गृह्ण)

ह् ” भ् विभल (विह्वल)

§ 24 Sporadic double consonants—Aphb. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अम्भोरं (आम्भोगेन) where the shortening has caused the doubling

अवगण्ड (अवगणित) on the analogy of मज्जिड, where the न्न is from न्य

उत्परि (उपरि) on the analogy of परुप्पर, when प्प is legitimate

एकमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. इल्लण्णमल्लु also.

किट (कृतम्) V 16, 7 निववि किट कयंतईततह, where वि must be long for metre, so कि is doubled.

पञ्चविह (पञ्चविष) on the analogy of चटविह, छविह where च्व is legitimate.

पविस्समाणण (प्रविज्ञता) the doubling is metri causa.

शुज्ज (पूजा) where the doubling may be regarded as due to the shortening of क

पुक्कल्ल (पुण्यफलम्) the change of क to च्क is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुगुण (बहुगुण) This doubling is entirely due to metre.

विनि (द्वौ), on the analogy of तिनि (त्रीणि) where the doubling is legitimate.

रुच्ह (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्हइ (वहति) in मणि व्हइ where the णि has got to be long metrically.

संचल्लिउ (संचलित) appears metri causa only, if not regarded as change of conjugation as in रुच्हइ.

सक्केय as an alternative to साक्केय. The quantity is preserved.

सुविकल (शुक्) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुविकलपंचमि जा व्हसाइहो VIII 17,3

शुव्हइ (सुतानात्) which ought to be शुव्हइ, owes its conjunct to metre.

ल्लिहिवि is the only intial conjunct not due to metre. Others are किट and व्हइ.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण (अर्चन), अंछ (अश्नु), चउरंस (चतुरस्र), जंपइ (जल्पति),

दंसण (दर्शन), वंक (वक्र), विंभल (विह्वल), विंभय (विस्मय),

II. MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākritis either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular	Plural
M	आणंदु, कंयु, चित्तह, भविसत्तु, मउ, बालु, M अमरिंद, ² कलस, छइय, जणाविंद, दोहलभ	
	सहियथ, अंतराई, ¹ जाणउं, दुण्णउं, सुहावणउं	नरिंद, पहिय, छर

¹ These have got their *anunāsika* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

² Tendency to drop inflection. Not mentioned in Hc. Gr.

Singular	Plural
गओ, ³ वोसो, घाइओ, भासिओ, वणिदो, सुओ भाय, सावण्ण	चिन्तन्ता ⁴ पिकसन्ता, भमन्ता, क्यन्ता, कोया
N अवलोयणु, चारितु, जम्मंतरु, फल्लु, वयणु कहाणउं. पहाणउं कम्मं, ⁵ कलत्तं, घम्मं	N अंगइं, कन्नइं, खंडइं, तोरणइं, पयसइं, रसइं, वयणइं, सुहइं कुसुम, चरण तोरण, ⁶
Acc.	
M वज्जउ, उज्जोउ, णाहु, णेहु, पुत्तु, वियासु, हातु, सेणहु, सोउ सवत्तिवेहओ ⁷ (XII 5, 2)	M काल ⁶ , निम्मिण्ण, पोय, भोय, वियप्प, विलास
N कज्जु, ⁷ कारणु, घरु, वयणु, सउणु	N कुंभइं, कुरुलइं, थटवट्टइं, दोसइं, ⁸ भासइं, नंदणइं, सन्नइं, ⁹ हारइं ⁸
Inst.	
अवियारिं, धणवालं, भविसिं, परितोसिं सुणिणाहिं, विसंतिं, सविसेसिं, तरंगइं ⁹ , अवराहिं ¹⁰ सहहाणि, कज्जे, काले, गव्वे, पयत्ते, बप्पे, बाले, विणोए, (सिउ) पुत्ते (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण अहम्मणे, ¹¹ धम्मणे, कज्जेण, छलेण, वणिवेरण केवलेण, ¹² दोहरणं, हएणं	लाइय ⁵ (for लाइयइं), वोहित्थ अंसुवहिं ¹³ किन्दुअहिं, पुण्णहिं, वयणहिं कुलेहिं ¹³ गुणिहिं, दिणेहिं, सचएहिं दुराचारिणहिं ¹² , वहनोहिं चउपासिहिं ¹⁶ (VIII 5, 3)
Abl. दोसहु ¹⁴ (VI 21, 12), वंचणमइहु (III 21, 8)	
अदत्तादाणहो ¹⁵ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in *Māhārāṣṭri* e.g. V 17. See however Hc. Gr. IV 332.

⁴ In passages of mixed language and changed metre c. f. VI 18.

⁵ *Prākṛitisms*.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in *Aph.* cf. Hc. Gr. IV 445

⁹ तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in *Māhārāṣṭri* and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² *Prākṛitisms*, occurring in a *Kaṭavaka* of changed metre and mostly *Māhārāṣṭri* III 26. ¹³ Hc. Gr. IV 335.

¹⁴ Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ Hc mentions इ instead in IV 337

Singular	Plural
Gen. कुलहरहो, जणहो, णरहो, घणहो, भविसत्तहो, हरियत्तहो बालहु, ¹⁷ सप्पुरिसहु परमेसरहो, ¹⁸ लोयस्स ¹⁸ हरियत्तहोकेरी	गयहँ, ¹⁹ णरहँ, पुण्णहँ, झयणहँ ¹⁹ वच्चंताहँ, विक्कमपराहँ जियंत्तहँ ²⁰ , महत्तहँ, विळसंत्तहँ अप्पमत्ताण ²¹ , भत्ताण, मिहुणाण, वर्णिदाण वंदिण, लोयणाण, लोयणाण वहणहिं ²⁵ (आरु III 22, 11)
Loc. अग्गाह, ²² अट्ठमह, कालि, गयडरि, दिणि पंगुरणि, रइहरि, लोह, सालि ⁸ कीळन्ताहँ ²³ (for तहँ), तउत्ताहँ, पकहँ, वयणिं, वयणहँ, वेळाउळहँ काले, ²² पाउसे, सम्मत्ते, सोहग्गे अच्छन्तए ²⁴ , उन्हालए तित्थेसए, नच्चंतए, पसरंतए, ससिकंतए, पाणिए कालम्मि, गोत्तम्मि, वारम्मि, माणम्मि, वयणम्मि, विहिमि	
Voc. परमेसर ²⁶ , पुत्त	लोयहो ²⁶ , वणिउत्तहो
§ 27 इ bases Masculine are not very numerous in our Apbh.	
Nom. गंठि ²⁷ , दिणमणि, घणवह, महारिसि दहीयं	
Acc. पइ (अणुअंविवि)	
Instr. घणवहण ²⁸ , दहिऐं, मंतिसिउं X 3, 2	
Abl.	
Gen. कईहि ²⁹ , घणवहहि	भाइहुँ ³⁰
Loc.	तुहिहिं ³¹
Voc. हयडुद्धि	
§ 28 उ bases, Masculine and Neuter are also not numerous.	
Nom. पहु, पहुं, 33 (confusion of case)	गुरु (adj. of माहुल्लिग)
Acc. अंछ, गुरु, पहु, वन्धु (पणविप्पिणु), सेउ	चक्खिहिं
Instr.	
Abl.	
Gen. गुरुहु ³²	घणुहं, घणुणं ³³
Loc.	
Voc. पहु	

¹⁷ Not in Hc.; but it appears to be a weakening of हो. ¹⁸ Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prakritism.

¹⁹ Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

²⁰ Dropping of the *anunāsika* is probably a vagary of the scribe.

²¹ These occur in passages with changed metre and in *Māhārāṣṭrī* e. g. IV 1^o, IV 7.

²² These are prescribed by Hc. Gr. IV 334. ²³ On the analogy of Inst sing.

²⁴ Splitting for Metre. ²⁵ In accord with Hc. Gr. IV 347. ²⁶ Hc. Gr. III 246,

²⁷ Dropping of termination as Hc. also prescribes in IV 344.

²⁸ Hc. Gr. III 343 prescribes ण, ई and ऐ सिउं is the progenitor of M. शौ.

²⁹ Hc. Gr. III 338 उ, हो, सु appear to be for all Masc. bases. हि is not included.

³⁰ Hc. Gr. III 340 prescribes both हुँ and हुं for masc. इ, उ bases.

³¹ In accord with Hc. Gr. IV 347. ³² Seems to be alternative form for हो, which only is taught by Hemacandra. ³³ Prakritisms.

§ 29 There are no **अ** bases in Apbh. See Phonology of the vowels above § 9. They have all become mostly **अ** bases, rarely **इ**, **उ** bases.

Nom.	जणेह (जनयितृ), पिउ, पियह, पियर, (पितृ), भायर, भाइ (भातृ), माय ³⁴ , मायरि (माता)
Inst.	पियरि ³⁵ , भत्तारि ³⁶ (भर्तृ), वरइत्ति (वरयितृ), भायरेहि ³⁷
Gen.	भायरेण (भ्रात्रा), मायए (मात्रा)
Gen.	मायरिहि (मातृ), मायहि, भाइह
Voc.	माइ, माए

माया is from माता and so a Sanskritism. लस is directly from स्वस्ता and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding **अ** to the consonant or (2) by dropping it. The former gives rise to new **अ** bases, the latter to **इ** and **उ** (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	सुत्राय (युवन्), पन्थु (पथिन्), राय, राया, राणउँ (राजन्)	राय
Acc.	परमप्पउ (परमात्मन्), सामिउं (स्वामिन्)	मणइं, मन्तिणइं, मैति
Inst.	सामि, तिहि from इन् bases	
Inst.	मथु (मनस्), महिम (महिमन्),	
Gen.	अयसहो (अयसस्), कम्महो (कर्मन्), पिम्मह (प्रमेन्), मन्तिणहो	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणइ (सिद्धिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 **आ** bases feminine.

Nom.	कन ³⁵ , किय, घय, बाल, माल, लील, संपय	तियउ, परिपुनउँ ³⁶ पसुयउ, सउन्नउँ
Acc.	कील, घोसण, निंद, साल, सोह	
Inst.	कनइ ³⁷ , करुणइ, जीहइं, छुइइं, लीलइं, पसुव्वयाइं, विहवप्पहाए ³⁷	
Abl.	उज्झासाह ³⁸	
Gen.	कमउहि ³⁸ , दीणहि ³⁹ , वहुअहि ⁴⁰ , सरुअहि ⁴¹	महिइं ⁴⁰ (तणउँ), वरविलयहि
Gen.	बाहुलयहो ³⁹ , समवयहो	
Loc.	छायहि ⁴¹ , रयणिहि ⁴²	
Loc.	पहाए ⁴² , सहाए	
Voc.	अयाणिए, भहारिए	

³⁴ Thus पितृ becomes पिय and पियर, मातृ becomes माय and मायर, भ्रातृ becomes भाइ and भायर.

³⁵ Hc. Gr. IV 344 teaches a general 'उक्' of Nom. and Acc. terminations, but does not mention the shortening of **आ** bases.

³⁶ The anunāsika seems to be a vagary of the scribe.

³⁷ Hc. Gr. IV 349 lays down ए only and not इ or ई.

³⁸ Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हि may be regarded as an alternative weakened form हे. The anunāsika seem to be sporadis.

³⁹ Not in Hc. Gr. On the analogy of Mase **अ** bases.

⁴⁰ Hc. Gr. IV 351 has इ only. ⁴¹ Hc. Gr. IV 352 has simple हि.

⁴² On the analogy of the Inst.

§ 32 \ddot{h} and \ddot{h} bases, Feminine. These have merged into each other so completely, that except for a few long \ddot{h} forms in Nominative, there is nothing distinctive left of the \ddot{h} bases.

Singular	Plural
Nom. कामिणि, दासि, बडंघरि, वावि, सवत्ति कियत्थी, जणेरी, पसाहियपंथी भंती, मही, सही, ससिवयणी	इत्तिउ, कुमारिह, जुवइउ, तरुणिउ, नारिहु (IX 22 4) पत्तिउ, मंगलवलीउ
Acc. कंति, कमलसिरि, गइ (पत्तः), जणंणि, णिसि (गमन्ति), देवि, निव्वुइ, संती (obj. of देसिउं IV 13, 9)	केलि, रंगावल्लिउ
Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए, Abl.	(बहुजस-) कित्तिहि, ऊरंतियाहि, भणंतियाहि पाणियहारिहु
Gen. कंतिहि ⁴³ (महुं for Inst.), कमलसिरिहि, कित्तिहि (for Inst. I 11, 7), कुमारिहु (sing. or plu. IV 8, 8) घरिणिहि, छट्टिहि, जणणिहि, जिणसासणेदविहु (XIV 9, 11), णइहि, पुइहि, मरालिहि, रयणिहि	
Loc. छट्टिहि, रयणिहि	अंगुलीहि (पक्खित्तइ)
Voc. भडारिए, महव्वयचारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom. मइँ (कावि न मइँ जेही दुइभायण VI 1, 11, हउं)	अम्हइँ, अम्हि (I 12, 6)
Acc. मइ (V 13, 1) मइँ also (XXI 5, 12)	अम्हइँ (for अम्हइँ, सो अ० नेसइ (VI 15, 7)
Inst. मइँ, मए ⁴⁴	अम्ह, अम्हइँ
Gen. मज्झु, महु	अम्ह, अम्हइँ-हि (II 19, 7), अम्हाण (IV 11)

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अम्हतउ (I 14, 3) Dat. or Abl.

The Konkani हँव is traceable to हउं. Mar. आम्हीं is from अम्हइँ. The Mar. मा of the Instr. is clearly from मइँ, as आम्हीं of the same case from अम्हइँ. Vul. Mar. माहँ is derivable from महु. The Guj. हुँ and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइँ of the Acc.

§ 34. Second Person.

Sing.	Pl.
Nom. तुहुँ, also तुहु (V 13, 7)	तुहँ (बिन्निवितुहँ X 9, 6) तुम्ह तुम्हइँ (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइँ	तुम्ह

⁴³ आ base changed to ह

⁴⁴ Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prakrits.

Singular	Plural
Inst. एहँ ⁴⁵	तुम्हँ (VI 9, 7)
Gen. एहँ (जंतहो) (III 10, 8) तउ, तह (Misprint for तउ III 14, 5)	तुम्हँ, तुम्ह (III 16, 7, VI 21, 12)
तुम्ह, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc. तहँ एहँ	
तुम्हार is a possessive adjective, also तुहार	
§ 35. Demonstrative तत्.	

Sing.	Plu.
Nom. सो, छ (X 10, 2) or तँ	ते, ताहँ, ताए (for ताई VI 15, 8)
Acc. ते (तँ संकेत), सो (III 13, 4) सा (सो सा पिकसइ V 8, 8) (सा जम्मभूमि छमरतउ VI 12, 1)	
Inst. ति, तेण, F ताई ताए	तेहिँ
तेण Pr. (IV 13, 10) ताहिँ (for ताई I 13, 1)	
Gen. तहो F तिहिँ (II 5, 3) तहु F. तहि, ताहि ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4) तह (V 12, 2), F. तह (III 16, 7) F तहु	ताहँ
Loc. तहिँ, Pr. तम्मि	तेछ Pr.

§ 36. The base एय Sk. एतत्.

Nom. M. इहु, एउ, एहु, F. एय, एह, N. इउ, एउ, एयं Pr.	M. इय, एय F. इयउ (XVI 1, 10)
Acc. M. इउ, एउ F. इह, एह	M. एयहिँ
Inst. M. एण (विहोएँ), एणं Pr.	M. एय
Gem. M. एयहो F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Noun. M. आइउ (XVIII 4, 6), आयउ ⁴⁶	
Instr. M. आपँ, एण (विहोएँ), एणं F. आयएँ, आपहि	M. आयहिँ
Gen. M. आयहो F. आयहो { IX 21, 10 } आयहिँ { VIII 12, 3 } (VIII 16 6)	M. आयहँ M. आयहिँ

⁴⁵ तुम्ह in Jacobi is due to a misreading of the line हा विहि अजुतु मई लिखलिखि (VIII 14, 9)

⁴⁶ This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NN neut. आउ in XVI 6, 10 also means आगतः.

§ 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अण्
F.	अण्
Acc. N.	अण्य
Inst. F.	अण्हि
Gen.	अण्यहो
Loc.	अण्हि (VI 7, 2)

§ 39. The base एह, Skt. ईहत्.

Sing.

Nom. M.	एहओ (XII 5, 2), एहउ
F.	एही
N.	एहउ
Ins.	एहई
Loc.	एहई

§ 40. The base जो, Sk. यत्.

Sing.

Nom.	जो, F. जा
Acc.	जं
Inst. N.	जिँ, जेँ, F. जाँ
Gen.	जस, जास
Loc.	जहिँ, जम्मि Pr.

§ 41. The base जेह, Sk. याहत्.

Nom. M.	जेहउ, F. जेही, जेहिय
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§ 42. The base क Sk. किम्.

Nom. M.	कोवि, कवय, कोइ
F.	कवि, कवण
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)
F.	कवण (VI 7, 15), N. किं
Inst.	केण
Gen.	कास, कहो, कहु
Loc.	कहिँ, कहिचि

§ 43. Numerals.

(1) Cardinal

एक, एकक, एकल्ल, इक्क
 बे, बिण्णि, बेण्णि, दु०, दो
 तिण्णि, ति०
 चउ०, चयारि, चत्तारि
 पंच, छ, सत्त, अट्ठ, नव
 दस, दह
 द्वादह, तेरस, पन्नास, सोलह,
 चउवीस, तीस, अट्ठ्यास, पंचासय, छट्ठि,
 सत्त, सत्तास, षट्ठ

Pl.

M.	अण्, अण
N.	अण्हि, अणे (XXI 6, 5 and 10, 4)
N.	अण्हि अण्हि

Pl.

M.	जे, जाँ
F.	जाउ
	जेहिँ
जस Pr., F.	जाहि

M.	किवि, केवि
N.	काँ
N.	काँ

बिहिँ Inst. Gen. & Loc. Pl.
 तिहिँ ,, बिहु Gen. Pl.

(2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउत्थ
पंचम, छठ, सत्तम, अठ्ठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह
अठ्ठविह, दसविह

(4) Adverbial

एकवार, तिवार

§ 44. Nominal Suffixes.

अर	पडोयर
अळ	दुक्खळिय, नवल, पयल्लय (पद), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कंदि, जंपिर, तंबिर, दुव्वासिर, पयासिर, रंखोलिर,
इळ	कुडिळ, गहिल्ल, पहिल्ल, सोहिल्ल
उल	रमाउल, वेलाउल
उल्ल	अम्भरहुल्ल, पियउल्ली, भंडुल्ल, विहुल्ली
ह	इत्तउड, हियडइ
त्तण	दोहत्तण, वडुत्तण
र (स्वार्थे)	विउणारउ, विवरेरउ
ळ	पहिलय, समग्गळ
वण	दयावण, दरिसावण
वत्त (वन्)	मणिमुज्जावत्तउ (अंगुलिउ=मणिमुद्रावत्यः अङ्गुल्यः), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākṛit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

§ 45 Present Tense

Sing.

- 1st अक्खमि, अच्छमि, अम्भुद्धरमि, करउ⁴⁷
(XIV 12, 12), करमि, लहमि, संभालमि
2nd अच्छहि, अवगन्नाहि, करहि, किलेतहि,
जाणहि, मन्नाहि, वईसहि, विलसहि, सकहि
3rd अच्छइ, अत्थि, अणुहुअइ, आयन्नाइ, उठइ,
करइ, चिन्तवइ, पइसरइ, पियइ, भणइ,
मन्नाइ, वट्टइ, संलेहइ, छहाइ, हवेइ (Pr) होइ,
अप्पए, खुम्भए, चित्तए, ताणए, गिय-
च्छए, पराणए, पिक्खए, पूसए (all in
IV 7 which is in a different me-
tre and in Māhārāṣṭrī Pr.)
भक्खए, छुम्भए, वासए वियप्पए, सेवए in
XII 3 in Māh.

Pl.

अक्खहँ, जाणहँ, जीवहँ, देखहँ, छुणहँ, सेवहँ

अच्छहु, अवगन्नाहु, करहु

अच्छंति, अवलोयंति, आवंति करंति, करहि
जुणंति, जंति, ठंति, मुणंति, वहंति, विहुणंति,
मुबहि (XVI 7, 5), होंति

⁴⁷ The progenitor of Hindi करउँ, Marāṭhī करूं.

The Apbh. has no real Atmanepada. Hence दुम्भइ, वट्टइ, वट्टंत, लहंत, सलहइ. We rarely get forms like अप्पर, पविस्समाण, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

Sing.	Pl.
1st आसि (तहु आहनु आसि चिरु हंइ IX 14, 6), (हउं मि अरिनयि आसि XXI 5,11) गमं (अगमं IV 13,10)	
2nd आसि (आसि खलु देवरु subj तुहुं VII 10,5), (वरि दिज्जन्ति आसि II 11,5)	
3rd आसि	आसि (तिनिवि आसि V 12,5)

A very peculiar past appears to be expressed by the Pres. Part in राणउं इत्थु जसो-इत्थु हंतउं, सो इउ तिलयदीउ भुंजतउ. V 1,21. Compare Pingala पिंगलहंतो सेस णाअ तण्हि रोला उत्ते

§ 47. Imperative.

1st	उत्थल्लहं, वल्लहं, पउंजहं, पुंजहं (VI 15,5),
2nd अक्खहि, अच्छहि, अयुहुं जहि, करहि, करेहि, निवारहि, लग्गहि, वंचहु, संचहु, अयुहुजि, उडि, करि, कहि, धरि, फुसि, लुहि अच्छहु (II 12,9), निछणहु, जसरु	अच्छहु, अज्झहु, अयुमन्नहु, अप्पहु, करहु, धरहु अक्खहो, उच्छहो, तंडवहो, देक्खहो
3rd अच्छउ, अयुहवउ, एउ, निव्वणउ, सेरउ	अच्छंतु, अणुहवंतु, करंतु, जंतु

§ 48. Optative.

1st	
2nd अच्छिज्जहि, करिज्जहि, गणिज्जहि, दिज्जहि, भणिज्जहि, छमरिज्जहि, होज्जहि अच्छिज्जहु, रुसिज्ज (XIX 5, 3)	अच्छिज्जहु, करिज्जहु, चित्तिज्जहु, वैचिज्जहो
3rd किज्जइ (किं किज्जइ राय VI 8, 9)	

§ 49. Future.

1st	
2nd होसहि	तरेसहं देसइ
3rd आवेसइ, एसइ, करेसइ, जाएसइ, धरेसइ नेसइ, भरीसइ, लेसइ, वरेसइ, विसरेसइ, ताही Pr.	

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहउ and करंतु and मरंतु in XXI I, जइ हउंवि तेण सह तउ करंतु तो किं असमाहिण सह मरंतु; also हंतु with करंतु in II 5, 8 जइ पढमउं जि हंतु तुहु एहउ तो किर को करंतु मणि रेहउ and in वरि दिज्जन्ति आसि.

§ 51. Causal.

Sing.	Pl.
1st.	
2nd	अवहारहु
3rd अवमाणइ, करावइ, खीरइ, दावइ, पत्ताणइ (प्रत्यायय ति XVII 7,2) पायए (Pr.). वद्धावइ, वहुत्ताइ, संतावइ, Imp. करावहु	

§ 52. Passive Voice.

Sing.

Pl.

1st

2nd

3rd अच्छिज्जइ, उप्पज्जइ, कीयइ

(=किज्जइ III 13,4). जीविज्जइ,

बुधंति

णज्जइ, दुम्मइ, दोसइ, मरिज्जइ,

लइज्जइ, वणिज्जइ, विज्जिज्जइ,

समप्पइ, संबज्जइ, सुच्चए, दिज्जए in IV 7 which is

a Māh. Pr. passage

§ 53. Participles.

(1) Present Part. अच्छंत, अवगन्त, असहंती, करंत, खंत, गुल्लुल्लंतु, जंत, पसरंत, पविस्समाण, (Māh. Pr. in IV 7) पिच्छमाण, भुजंत, लहंत, वहंत, होंत

Present Passive Part. बुम्भिज्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अणुमन्निय, अणुहविय, अणुइय, अप्पाहिय (आराहित), अप्फालिय, अब्भंजिय, अब्भत्थिय, अवइण्ण, अवगन्निय, अवयरिय, अवलाइय अहिलसिय, अहिंसिचिय, करिय, खंचिय, घसिय, पडिवन्निय, सरिय

आलत्त, खइ (III 26,3), चिन्न, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.

(3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय

(4) Poten. Part. अपिच्छणिज्ज, अक्खेव्वउ, अच्छिउव्वउ, अपिपव्वउ, करिव्वइ, जाणिव्वइ, पुच्छिउव्वउ, मेलेव्वइ, लाइव्वइ, वेच्छिउव्वउ

§ 54. Infinitive.

करणइ, देखणइ, वण्णणइ, परिणवइ (वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि (को सकइ तउ कलंकउ), धरेवि (न सकइ), निएवि (न सकिउ), (समुहुं न सकिउ) जोइवि, आभिवि (तहो आणिवि सक्कोवि असकउ)

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13)

§ 55. Absolutive.

अञ्चिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिउसिवि, उप्पमिवि, करिवि, करेवि णियच्छिवि, देखिउवि, बुज्झिवि, पयिच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतूण, गिण्हऊण, पिच्छिउण, पुज्झिऊण are Prākritisms.

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative.

सुहाइ

VI

Metre:—Apabhramśa poetry was originally and essentially popular¹ poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

¹ See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākṛit authors, look more like popular proverbs² and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptasatī* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārāpala of Aṇahillavāḍapattaṇa.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.³ An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus यस्याः पादे प्रथमे and यदि रामा यदि च रमा are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gaṇa* consists of three syllables of varying quantities long and short; and the resulting number of *gaṇas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

² See section VII below.

³ Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिंदुजुओ पाडिओ अ चरणवे ।

स गुह्र बंक दुमत्तो अण्णो लहु होइ सुद्ध एकलओ ॥ २

vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

Metre of the Bhavisattakahā. The metrical unit in our work is the Kaṇavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaṇavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaṇavaka. The body of the Kaṇavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaṇavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaṇavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaṇavakas in all, are headed by a Duvaī.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajhaṭikā* is thus described in Piṅgala⁴:—

“Have four gaṇas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. ∪, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ∪ at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kaṇ. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i.e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Aḍillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha⁵ but a ‘supiya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

⁴ Ibid p. 217.

चउत्तम करहँ गण ठाई ठाई ठह अंत पओहर पाई पाई ।

चउसठिमत्त पज्जलइ इंदु सम चारि पाअ पज्जटिअ छंदु ॥ १२५

⁵ Ibid 220. सोलह मत्ता पाउ अलिलह बेवि जमका भेउ अलिलह ।

हो ण पओहर किंपि अलिलह अंत सुपिअ भण छंद अलिलह ॥ १२७

- (1) एत्थंतरि भणइ अणंतवालु हउँ आएँ देक्खमि पलयकालु ।
 अवणीसरु परिवड्डियपयाड सामंतसयई, मिळेवि आउ ॥
 (2) अह सव्वंगई भरिवि जिणिदहो कहइ नाइ भवियायणविदहो ।
 अहो महो अज्जु नाउँ सुहु पत्तउ जं एवइ महत्तणु पत्तउ ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme ~~~ in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is ~~~. हो at the end of the first two pādas of (2) is short, according to the rule⁶ of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with इ or ह are short. Another difference, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four mātrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsure is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

- (1) एत्थंतरि भण, ई अणंतवालु हउँ आएँ देक्खमि पलयकालु ।
 अवणीसरु परि, वड्डियपयाड सामंतसयई, मिळेवि आउ ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लइय, सा तेन कन्न निवसिद्धि मणिवि, हरिवलिण दिन्न ।

परमोच्छवि आ, रंमिड विवाहु परिओसिड पुरु, पुरवइसणाहु १,८, ७-८

Thus then a Pajjhaṭikā, besides having sixteen mātrās to a foot and the scheme ~~~ at the end of a foot, appears to have a slight cæsure at the eighth mātrā and the scheme ~ at the cæsure.

In (2) too there appears to be a cæsure in each foot, viz, a slight one almost unfelt at the eighth mātrā in feet one and three and a caesura of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सव्वंगई, भरिवि जिणिदहो कहइ नाइ, भवियायणविदहो ।
 अहो महो अज्जु, नाउँ सुहु पत्तउ जं एवइ, महत्तणु पत्तउ ॥ १६,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~~~. The same may be observed in

रक्खहो णामिँ, फलु संबज्झइ किं अंबई, आमलउ णिबज्झइ ।

जो तडतणई, अंगि उप्पणउँ तासु सरीरि, होइ किं दुमउँ ॥ २,३,७-८

⁶ Ibid p. 7 इहिआरा बिंदुजुआ एओ सुद्धा अवणमिलिआ वि लहु ।
 रह बज्जणसंजोए परे असेसं वि होइ सविहासं ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kad. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz —, there occurs either — —, or — —, or — —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

(1) एकमास गड एण विणोए । पुणु जिणमहिमाणंदविहोए १, १६, ४, — —, —

(2) बंधुयत्तु कुलकित्तिविणासु । गड वोहित्यई लेवि हयासु ४, १, ४, — —, —

(3) तं निच्छणेवि भणइं ससिवयणी । सुक्काहरणसरसुहवयणी ॥ ६, ३, १, — —, —

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been named in Piṅgala, is thus described:—

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called *Doaī* by the wise.”

That only means that a *Dovaī* should have twenty eight mātrās to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.⁷ That would give for the opening of the pāda the scheme— — —, or — — — —etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts — — near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

(1) तो मंगलसएहिं घर आयहो, ससयण कयपयत्तहो ।

चउकंध सिहरि वासहर, पसाहिउ भविसत्तहो ॥ १२, १२, १-२

(2) पाणिग्गहणि जाए जामायहो, अहियमणायुराइणा ।

जं चित्तिउ मणण नीसेसु वि, तं तहो दिनु राइणा ॥ १६, २, १-२

⁷ Ibid p. 257.

आइग इंदु जत्य हो पढमहि, दिज्जहि बेवि घणुहरं ।

तह पाइक्कअल्ल परिट्टवहु, बिबिहचित्तुंदरं ॥ १५२

सरसइ लइ पवउ तहि पुहविहि, करहि कइत्त कइअणा ।

महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु वुइअणा ॥ १६३

⁸ Ibid p. 258. मध्यद्विलुषट्कलावाची इन्द्रशब्दः

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,— and — in (1), and — and — in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to — as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — (for the हो at the end of the foot has to be pronounced long), — in (1), and —, — in (2). The ending thus shows a classical Ra-ṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — and — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaṇavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaṇavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatṭhā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Piṅgala¹⁶ says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first ṇa has six mātrās, the next five have four mātrās each, with a guru (—) and laḡhu (—) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatṭhā.”

There is one Kaṇavaka, III 24, in this metre

- (1) तर्हि षण्तरुसमीर्वि मयणायदीर्वि हिंडति ते वणिद । १
- (2) परिवज्जियपमाय परिसुक्काय चकलियगीदविद । २
- (3) जंपइ बंधुयतु कंटकियगत्तु किं सयल इत्थु आय । ३

All these lines have 10+8+11 syllables and the scheme — at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — also at the two ‘Yatis’ what is not mentioned by Piṅgala. His definition appears to have — at the ‘yatis’ while his example has — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatṭhā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gūti-samam* after Hemacandra.

(5) *Siṃhaaloṇa* or *sinhāvalokana* is a metre of sixteen mātrās, divided

¹⁶ Ibid p. 336

एहु छंद सुळक्खण भणइ विअक्खण जंपइ पिंलगणउ ।
बिसमइ दह अक्खर पुणु अट्ठक्खर पुणु एणरह ठाउ ॥
गण आइहि छक्खल पंच चउक्खल अंत गुळलहू देहु ।
सउसोलहू अगल मत्त समगल भण मरहइ एहु ॥ २०८

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Kārṇa (— —). What remains therefore is all laghu (— — —) i. e. a 'Vipragāṇa', or antaguru (— — —) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(1) हा पुव्वजम्मि किउ काई मई निहिंदसणे जं नयणई हयई । १

(2) हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into (—). The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghaṭṭās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twenty-four Mātrās. It is thus described:¹⁹

"There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (— —) or Vipra (— — —). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:²⁰ "In every foot the first should be guru, so Piṅgala says without doubt. This is the metre *Plavaṅgama*, with twenty-one Mātrās.

(1) पडिवनई वियालि वरविलयई सिञ्जावत्ति किय । ३

(2) पणु ऊळु हरियंदणु वुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

¹⁷ Ibid p. 293 गण बिप्प सगण घरि पअह पअं
भण सिंहअलोअण छंदवरं ।
गुणिगण मण बुज्जहु णाअ भणा
ण हि जगणु ण भणु ण कण्ण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Pāṇaka metre.

¹⁹ Ibid p. 187 आइ अन्त दुहु छक्कउ तिणिण तुरंगम मज्झ ।
तीए जगणु कि बिपगणु कव्वह लक्खण बुज्झ ॥ १०९

Jacobi regards it as Kubyakusumam after Hemacandra.

²⁰ Ibide p. 298. पअ पअ आइहि गुरुआ पिगल पभणेइ सअल णिअंती ।
छंद पवंगम दिट्ठो मत्ताणं एकवीसति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.²¹ It occurs at IV 1, the first line being

पिकल्लं मंदिराहं उवाडियजालगवक्खं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

(B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Pingala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Pingala says:²² "A Ghattā has sixty-two mātrās. There are seven Gaṇas of four mātrās each in both the feet, with three laghu (◡ ◡ ◡) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Pingala thus describes it.²³ "Have three Turaṅgama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṅgala in II, III and IV.

(12) *Abhisārikā*²⁴ is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.²⁵ This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

²¹ Op. Cit. Introduction p. 49.

²² Ibid p. 170 पिङ्गलकथं दिष्टं छन्द उक्लिष्टं घट्टं मत्तं बासट्टि करि ।
चउमत्तं सत्तं गणं नावि पाअ भणं तिण्णि लहु अंतं धरि ॥ ९२.

²³ Ibid p. 205 तिण्णि तुरंगमं तिअलं तहं छहं चउं तिअं तहं अंतं ।
एअ उल्लालं उल्लवहुं बिहुदलं छप्पणं मत्तं ॥ ११८

²⁴ This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

²⁵ XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilāsitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭi* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloṇa,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.³⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

When we examine our *Kaḍavaka*, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्त्रमाणेन तेन दिव्यं gives- - - - -

(2) वाविकूवसुपवहव सुप्पसणवणयं ,, - - - - -

But (3) मदविहारदेहुरेहिं स्रु तं रवणयं , , ~~~~~

(४) सुरहिगंधपरिमलं पद्मअर्पणं फंसए ,

²⁶ These have not been renumbered.

²⁷ Ibid p. 484

चामरस्स वीस मत्त तीणि मत्त अगगला ।

अठ्ठ द्वार सत्त सार ठाइ ठाइ णिम्मला ।

आइ अंत हार सार कामिणी सुणिज्जए ।

अश्वरा दहाइ पंच पिंगले भणिणए ॥ १५८

In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujāṅgaprayātam*:—Our poet seems to be fond of the classical *Bhujāṅgaprayātam*, which occurs at III 26, IV 3²⁸, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men²⁹. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:³⁰

“With Dhvaṇa (a gaṇa of three mātrās, the first being short i. e. ∪ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, *Bhujāṅgaprayātam* can be worn round the neck like a necklace.”

Bhujāṅgaprayātam therefore has twenty mātrās to a foot and the scheme ∪ — — (i. e. the classical ‘Ya-gaṇa’) four times repeated. Our author mainly conforms to this, with slight variations as in:

(1) भमंतो नहे हिङ्गु चरविमाणं has ∪ —, ∪ —, ∪ —, ∪ —,

(2) चिरं नंदो गिहवरो दाण्डो ∪ —, ∪ —, ∪ —, ∪ —,

In (1) ‘Ya-gaṇa’ occurs only twice, being supplanted in the latter half by ‘Ja-gaṇa’, ‘Sa-gaṇa’ and a guru; in (2) it makes place in that half for ‘Sa-gaṇa’, ‘Ra-gaṇa’ and a guru.

(18) *Śaṅkhaṇārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṇārī* consists of two *Bhujāṅga-pādas* only. We have it in XIV 8. Piṅgala’s definition is as follows³¹:

“*Śaṅkhaṇārī* is said to consist of six ‘varṇas’, the half of *Bhujāṅga*, and four (such) feet.”

Thus the foot is half of *Bhujāṅga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Śaṅkhaṇārī* however, has one verse of two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchihara* or *Lakṣmīdhara*, of four ‘yodha’ Gaṇas i. e. — ∪ —, the classical ‘Ra’-gaṇa. It occurs at IV 13. Piṅgala’s definition is thus³²:—
“A Hāra (—), a Gandha (∪), a Karṇa (— —), again a Gandha (∪), then Karṇa (— —), and Śabda (∪), then Ta-gaṇa (— — ∪) and Guru;

²⁸ This appears to have escaped Jacobi’s notice.

²⁹ भुजंगो बुहारंजो नाम छंदो XII 3, 28

³⁰ Ibid p. 440

बओ चामरो रुओ सेस सारो

ठए कंठए सुद्ध जल्य हारो ।

चउच्छंद किउजे तहा सुद्ध देहं

भुजंगापआखं पए बीसरेहं ॥ १२४

³¹ Ibid p. 368.

खडा वण्ण बद्धो भुजंगा पछद्धो

पआ पाख चारी कही संखेणारी ॥ १२

(thus) Nāgarāja says that there are four 'yodha' ganas (— ◡ —). Of this form is to be known a Lacchihara." Four — ◡ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus:

(1) तिलयदीवन्तरत्येण चंदणहं has ◡◡◡, —◡, —◡, —◡

(2) सितिरकाळमि उन्हाळण पावसे has ◡◡◡, —◡, —◡, —◡

In both the cases, the initial guru (—) is split up into two laghus (◡).

(20) *Mandara* occurs only in one line of a Kaṭavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिणु अंचहु मं पढ वंचहु ॥ १ ॥

इंदिय संचहु छकिय संचहु ॥ २ ॥

Piṅgala's definition runs thus.³³

"That is the beautiful *Mandara*, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence *Mandara* consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhraṃśa Literature.¹

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dvyaśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakāhā* and that of the destruction of *Dvāravaśī* and stray verses here and there in *Alaṅkāra* works like *Sarasvatī-kāṇṭhābharaṇa*, the commentaries to *Daśa-*

³² Ibid p. 444

हार गंधा तहा कण्ण गंधा उणो
कण्ण सहा तहा तो गुरूआ गणो ।
चारि जोहा गणा णाअराआ भणो
एदुरुण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have noticed this.

¹ The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919. with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kāṇṭhābharaṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.

rūpa and *Dhvanyāloka*. Besides, some verses are to be found in the *Vetāla-pāncaviṃśatikā*, *Simhāsanadvātriṃśikā*, and the *Prabandhacintāmaṇi*. To the Apabhraṃśa verses in the *Sarasvatī-kaṇṭhabharaṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest³ champion of the theory of the spuriousness of the Apabhraṃśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhraṃśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhraṃśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhraṃśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhraṃśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvya-mālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhraṃśa literature.

I The *Bhavisattakāhā* or shorter still *Bhavisattakaha* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gae-kwad's Oriental Series* and now finished by me.

II The *Saṅjamamañjari* of Maheśvārasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,⁴ see III below.

नमिऊण नमिरतिदसिंदविंदसिरिमउडकीदपयवीदं ।

पासजिणे (सं) संय (ज) मछरुवसंक्रितं काहं ॥ १ ॥

संजसु सुरसत्थिहि बुअउ संजसु माक्सदुवार ।

जेहिं न संजसु मणि धरिउ तह दुत्तर संसार ॥ २ ॥

³ His *Bhavisattakā* Intr. p. 58 Note 1.

⁴ My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

सजमभारधुरंधरह सदुच्छलिड न जाह ।
 निअजणणीजुव्वणहरणु जम्भु निरत्थउ ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।
 सकसायहं दंढह दमणु सतरस संजञ्जु तत्थ ॥ ४ ॥
 निग्घिण निठुर दुठ्ठमण जे पाणि बहु करंति ।
 ते आवज्जिअपावभर निच्छय नरय पढंति ॥ ५ ॥
 अलिड म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
 वञ्जु नरवइ नरइहिं गयउ अलिडम्भवदोसेण ॥ ६ ॥
 जइ पाणइं संसइ पढइ जइ निठ्ठाहु न अत्थि ।
 तहवि अदिन्नु म संगहसि जं दूस्सिउ जिणसत्थि ॥ ७ ॥
 जइ निव्विज्जउ दुहपञ्चुरि निवसंतु संसारि ।
 मेहुणसुहि सुमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥
 गादपरिग्रहगहगहिउ नरु हारइ अपवग्गु ।
 मित्ति परिग्रहदुव्वसणु सिवसुहकारणि लण्णु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।
 सिद्धिपुरंविहि उवरि जइ तुज्ज पइट्टइ भाउ ॥ १० ॥
 ककसि फरसि म उव्विअसि निरु कोमलइ म रण्णु ।
 मज्झत्थिउ (इ) वित्थराइं जिअ जइ मणि निव्वुइरुज्जु ॥ ११ ॥
 रसणिदिउ दुइम दमिउ रसि रसि गिहउ जेण ।
 अवर य इंदिय विसयगय लीलइं निज्जिय तेण ॥ १२ ॥
 गंधसुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
 घाणिदियकयउक्करसि जीव म वंचइ पाउ ॥ १३ ॥
 जे जिणनाहह सुइकमलअवल्लोअणकयतोस ।
 धम तिळोअहं ओअणइं सुइमंडणपर सेस ॥ १४ ॥
 पररमणी जे रुवभरि पिक्खिवि जे विहि (ह) संति ।
 रागनिबंघण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
 जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
 खरनिट्टुरसदावसरि मा करि मणि उव्वेउ ॥ १६ ॥
 गय मय महुअर झस सळह नियनियविसयपसत्त ।
 इक्किण्ण इ इन्दियण दुःख निरंतर पत्त ॥ १७ ॥
 इक्किणि इंदिय मुक्कळिण लडभइ दुक्ख सहस्स ।
 जञ्जु पुण पंचइ सुक्कळा कह कुसलत्तणु तस्स ॥ १८ ॥
 इंदियसुक्खि म रइं करहु संभावहिं अपवग्गु ।
 जिअ खणभंगुरविसयसुहमग्गि अलग्गि म लण्णु ॥ १९ ॥
 वयरपरंपर संघडइ बहु उव्वेय करेइ ।
 कोउ वियंभिउ भंति नहु जीवहं दुग्गइ नेइ ॥ २० ॥

वरिससहस्तिहिं जं कियड तडु संजड उवयारु ।
 कोहमहानलसंगमिण सो दहि किज्जइ च्छारु ॥ २१ ॥
 माण मडप्फर विप्फुरइ विणइ न वट्टइ कोइ ।
 विणयविट्ठणह निठुरह नाणविदत्ति न होइ ॥ २२ ॥
 विणु नाणेण चरित्तु नहु विण चरणेण न छक्खु ।
 सुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥
 ता मिल्हेविणु माणभडु विणय निवेसहिं चित्तु ।
 अहव सहेसहि दुक्खडां भवपंजरि निक्खित्तु ॥ २४ ॥
 माया (मा मा ?) परवंचणु करहिं परवंचंतहं पाउ ।
 जीवहं पावपरव्वसह नरय तिरिक्खड ठाउ ॥ २५ ॥
 उट्ठंती लोहह लहरि अंपिय जेण झडत्ति ।
 तछ भवजलहिससुत्तरणि कुरइ समगलसत्ति ॥ २६ ॥
 जीव कसाय न निज्ज (ज्जि) णइ अड (णु) विप्फुरइ सरोछ
 काइं निहत्यड नीससिहिं करइ सरीरह सोछ ॥ २७ ॥
 जेणि न रुद्धउ विसयसहिं धावंतड मणुमीणु ।
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥
 संजमबंधणि बंधि धरि धावन्तड मणहत्थि ।
 जइ काहिसि अहु सुक्कल ता पाडिहइ अणत्थि ॥ २९ ॥
 जीह जि वज्जइ जिणह गण दंसण नाण चरित्त ।
 सा सळहिज्जइ सज्जणिहिं पयडियपवयणतत्त ॥ ३० ॥
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज्ज ॥ ३१ ॥
 जिणचंदयुरुजणविणड तडु संजड उवयारु ।
 जं किज्जइ खणभंगुरिण देहह इत्तिउ सारु ॥ ३२ ॥
 जो संतावइ अणुदियहं छग्विहजीवनिकाउ ।
 नरयनिबंधणकम्मरउ बलि किज्जड सो काउ ॥ ३३ ॥
 (दण्ड दमवि म) णु वसि करहु धरि संजमि अप्पाणु ।
 मोह महाबल निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥
 समणह भूतण गयवसण संजममंजरि एह ।
 (सिरि) महेसरसुरि गुरु कन्नि कुणंत छणेह ॥ ३५ ॥

III The Commentary on this work by a pupil of Hemahamsasūri is also important for the Apabhramśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Sanjamamañjari* together with its commentary. It contains lots of Apabhramśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

बिट्ठं जो न वि आलवइ कुसल न पुच्छइ वत्त ।
 लाछत्तणइ न वि जाई रे हयडा नीसत्त ॥

रासहु कंचि चडावियइ छम्भइ लत सहस्स ।
 आपहणे करि कम्महां हिया विहरहि कस्स ॥
 मरण ति बिहइ वपपडा धम्मि जि छक्का रंक ।
 छकिअ सुसंचिअ जेहि पर ते तिणिवार निसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाडकाइं छरछरहिसमाण य गोवळाइं ।
 जहिं सयवर बावीसइं वराइं वणसिरीअ रमणि केळीहराइं ॥
 मयमत्तय मयगल गुळगुळंत वरतरल्लुरय धपमपधपंत ।
 जिहिं रहवर धोरणि धडहडंत फरफारक पाइक धमधमंत ॥
 जहिं कूव मणोहर सरवराइं नरनारीजण-घण-छंहराइं ।
 रमणीअरमणि जणु अच्छराइं जहिं वहइं सरिअ किरिजलहराइं ॥
 जहिं वसहिं लोय अट्टारहवन्न जहिं पण-बहत्तरि-नवरत्त ।
 जहिं पवरचहुट्टइं मनवहुट्ट जळथलदीवंतरसत्थघट्ट ॥
 जहिं नागर-सागर-किरिनिवास जहिं लीळ करइं लीळाबिलास ।
 जहिं छंदरमंदिर-देवुराइं जणु सिच्छइं लच्छीहर-घराइं ॥

At fol. 106 (b) begins the story of a king of Taksaśilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अत्थि नामिण नयरु तस्सल्लि । पडि-वक्ख-वळयल्लिलमणिसिलोह-सह-बद्धसरहर । हरिणच्छि-
 हरिणंकल्लुहमहिलच्चक्कचंक्रमणमणहर ।

धणक्कण कंचन-रयण-निहि सरपुरसरिसायाह ।

सेच्छ-फणावळि किं ठियउ परिरंभिवि पायाह ॥

तहिं तिविक्कल्लु २ अत्थि नरनाहु । तिअलोअविक्कल्लु । जसि दल्लिय-सयक-वळिरायविक्कल्लु
 सरपंकयसंगहिय मंसनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिज्जिय रहरमणि कणयच्छवि नं लच्छि ॥

Apabhraṃśa quotations like रासहु कंचि चडावियइ etc. or दिवसि पहिल्लइ पाहुणु सोनाससु वीकाइ look like stray *subhāṣita* verses, current in the author's time and show that there must have been a rich literature in Apabhraṃśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisaḥṭṭimāhāpurisagunālaṅkāra* of Pupphadanta is an important work in Apabhraṃśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Deccan College

⁵ That it was possibly Apbh. was kindly suggested to me by the Muni Maharaj Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.

Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhraṃśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins—

सिद्धिदुमणरंजु परमभिरंजु भुवणकमलसरणेसु ।
पणविवि विण्वविणासु णिद्धमसासु रिद्धणाडु परमेसु ॥
सुपरिक्खियरक्खियभूअतणुं पंचसयधतुण्यदिध्वतणुं ।
पयडियसासयपयणयरवयहं परसमयभणियदुणयरवहं ॥
सुहसीळगुणोडिणिवासहरं देविदुभं दिव्वासहरं ।
जुडिजियमंदरमेहळयं पविमुक्कहरमणिमेहळयं ॥

etc.

etc.

etc.

etc.

वत्ता अरुक्खि पणविवि सम्मइं विणिहयदुम्मइं कोवपावविद्धंसु ।
जासु तित्थि मइं लहल ण, णसमिद्धं णिम्मलु सम्मइंसु ॥ १ ॥

Every sandhi ends with the following words:—

इव महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइउप्फदंतविरहं महाभव्वभरहं शुमणिए महाकळे
सम्मइसमागमो णाम etc. (the name and number of the Pariccheda or Sandhi.)
The poem is said to be approved by the most noble Bharata; but it is not clear who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:-

सियदंतपंतिधवलीकयासु ता जंपइ वरवायावितासु ।
भो देवीणंदण जयसिरीह किं किज्जइ कडु सुपरिससीह ॥
गोवज्जिएहिं षं घणदिणेहिं सुवरचादेहिं व णिग्गुणेहिं ।
महलियचित्तिहिं षं जरघरेहिं छिण्णसिद्धिं णं विसहेरहिं ॥
जहवाइएहिं णं गयरसेहिं दोसायरेहिं णं रक्खसेहिं ।
आचक्खियपरपुट्ठीपलेहिं वरकइ णिन्दिजइ हयखलेहिं ॥
जो बालवुडुसंतोसहेउ रामाहिरामलक्खणसमेउं ।
जो सुम्मइ कइवइ विहियसेउ तासु वि दुजणु किं परि न होउ ॥
णउ मइं बुद्धिपरिग्गहु णउ सुयसंगहु णउ कासुविकेरउ बलु ।
अणु किह करमि कइतणु ण लहमि कित्तणु जणु जि पिण्णसयसंडुलु ॥

The reference in line 7, by the words बालवुडुसंतोसहेउ is to Vālmiki and his work the *Rāmāyaṇa*; and that in line 9, जो सुम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa
f-g

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाई दियछगयपुरंदरणयसयाई ।
 इतिहुविसाहिलुहरियाई णउ णायई भरहवियारियाई ॥
 णउ पीयई पायंजलिजलाई अइहासपुराणई विम्मलाई ।
 भावाइइ भारवि ^६भास वास कोइल कोमलगिर कालिदास ॥
 चइल्लु सयंछु सिरिहरिच दोशु णालोइइ कइईसाथु बाणु ।
 पइ रुइइ जइणिप्पासयाह पडियच्छिउ णालंकारसारु ॥

पिंगलपत्थारं सड्डरि पडिउ ण कयाइ महारइ चिति चडिउ ।
 जसईधु सिंधुकल्लोडसित्तु ण ककाकोसलि हियवउ णिहित्तु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvākamate granthakartā,' and Dantilla and Visāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. क्प्पांडः कथित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अज्झो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पांथडीबदरामायणकर्ता आपलीसंवीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārāḍhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁸ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Parishad. p. 14.

शुनिवरणयनंदीसज्जिबदे पस्तिदे सयलविहिनिहाणे एत्थ कव्वे उभय्ये ।

अरिहपसुहसुत्तुमारहावाए पभणिंहे ऊहु संची अट्ठावणं समेत्ति ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprākāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भट्टपयाहरि (पयाहरि ?) विजविज विमल करेविणु भाव ।

VI. The *Nemināhacariu* of *Haribhadru*, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called *Raddā* or *Vastu*. It relates the nine previous births of Ariṣṭanemi and Rājimatī and in the smaller second half, the story of this Tirthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāmicariu* of *Varadatta* is in two Sandhis only, containing 12 and 9 Kaḍavaks respectively.⁹ There are Mss. of it both at Pāṭaṇa and Cambay. It begins:—

अहो जण निद्धणि (णि) जउ कसु धरिजउ (हु) वइरसामिजुनिवरचरिउ ।

साहउं सुमणोहर भवियइ सुंदर जि जिणरयथु सद्धरिउ ॥ १ ॥

सुंवननामि पुरवर पहाणुं अत्येत्थु भरहि वरगुणनिहाणु ।

जिणभवणिहि सुंदर किउ पवित्तु देउलविहारमंडिउ पवित्तु ॥ २ ॥

The end:

शुनिवर वरदत्ति गणहरभत्ति वइरसामिगणहरचरिउ ।

साहिजउ भाविं सुंचहु पाविं जि तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called Sandhi nad Rāsa.¹⁰ Same of them are mentioned below.

(a) *Paumasiricarittra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antaraṅgasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurāṅgasandhi* in 5 Kaḍavakas.

(d) *Sulasākhyāna* in 17 Kaḍavakas of Devacandra, preceptor of Hemacandra.

⁹ Mr. Dalal's essay p. 12.

¹⁰ Mr. Dalal's essay. For others, see pp. 11—20.

(c) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahini

(g) *Bhāvanāsandhi* of Jayadevaganin, pupil of Śivadevasūri, in 6 Kaṭavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapāiapratiḥodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jain-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

सङ्गु खणाविय सई उगळ सई आरोविय रुक्ख ।

पइं जि पवत्तिय जअ सई किं बुद्धयहि मुदुल ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरदमुहुभल वणि वसंतु पयट्ठ ।

अट्ठ व मयणमहानिवह पयडिअविजयमरट्ठ ॥ १ ॥

मूढ पढोइवि कंतकर उत्तरदिसि आसत्तु ।

नीसात्तु व दाहिणदिसिहि मलयसभीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एक्के दुजय जे कया तेहि नीहरिय घरस्स ।

बीजा दुजय जइ करउं तो न मिलउं पियरस्स ॥

from कीलवतीदृष्टान्त p. 3

and सीहु रमेवि जु वाहिइइ इक्क वि जिणिहिइ सत्तु ।

कुमरि पियंकरि देवि तसु अप्पट्ठ रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खइ दाहिणदिसिहिं जाइ विदग्धिहि मग्गु ।

वामदिसिहि पुण कोसलिहिं जाइ रुक्खइ तहिं लग्गु ॥

from नट्टचरितम् p. 57

The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhartṛhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthāni, as it is called by Dr. Tessitori. A few only are quoted here:—

पत्रपरिक्रमह किं करइ दिज्जइ मग्गताइ ।

किं वरिसंतो अम्भुहर जोइ समविसमाइ ॥ p. 1

डरि गइइ डगमगिय चंद करमिकिय दिवायर डुल्लिय महि इल्लि यह मेरु जळसंपिय सायर ।

सुइडकोहि थरहरिय कूर कूरंम कइकिअ अनकविनक धम्मसिअ पुहवि सहु प्रकय पळहिय ॥

गजंति गयण कवि आम भणि सुअभणि सुअभणि कणमणि इकइअ ।

आमहि हिमगहिममगदिमगाहि मुंच मुंच जयसिंह दुह ॥ p. 64

छंदर सर अछराह इल्लि जळ पीवडं वयणेहिं । उदयनदिहहिं कहीड तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarātī.

(c) The *Supāsanāhacariyam* of Lakṣmaṇagaṇi parts I and II. ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव सजंति कमदुरं अवरि गायंति सुहकंठरवचंरं ।

केवि वताकनाकाउकं रासयं कुणहिं करनचियं अवरि वरहासयं ॥

केवि हरिचदुरा तियसगळदेदुरं कुणहिं हयहेसियं केवि सुहचंरं ।

केवि गयणजियं कुणहिं मयभिभलं अणि सुहीहि पहरंति धरणीयकं ॥ etc p. 50

नय विप्पइ ससणेहि नहु विणइहि गुणिहि ।

नहु कज्जइ नय माणिण नय चाइयसइहि ।

नय खरकोमत्तयणि न विहवि न जोवणिण ।

हुप्पेज्जडं मणु महिळं चित्तइ आयरिण ॥ p. 115

कईयावि मडुरकळयंठकंठसज्जाइ पयइइ ।

कईयावि गहियसअंघकुसुम देवचणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि आवइ ।

कईयावि सुद्धरम्मि जिणचम्मि कीणमणु ठावइ ॥ p. 116

Besides stray verses at about sixteen places, there are Apbh. passages considerable length at pages 50, 190, 212, 286 and 440.

(d) The *Dohākoṣa*,¹¹ published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhramṣa. The learned Shastri, however, considers it old 'Bāṅgālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prākṛit literature, especially of the Jains, both published and unpublished and much valuable Apabhramṣa lies buried. Some works, which in the Catalogues are simply dubbed Prākṛit, might turn out to be Apabhramṣa and others, rightly called Prākṛit, might still contain some Apabhramṣa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pāṭaṇa, Khambayat and other strongholds of Jainism, might contain Apabhramṣa works, yet unknown even to their lessee possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बईसी दीया जाली कोनेहि^{११} बईसी चण्डा चाकी ।
 अक्खि निबेसी भासनबन्धी कमेहि खुसखुसाइ जनबन्धी ॥
 रण्डीबूण्डी अन्य वि बेसैं दीहणकख जे मळिने बेसैं ।
 जगगळ होइ (अ) उपाहियकेसैं खवनेहि जानविहं बियबेसैं ॥
 अण्णद्ध वाहिय मोक्खलइएसैं ॥
 जइ नग्रा विअ होइ सुत्ति ता छनह सिआकइ ।
 डोमोप्पाटने अच्छ सिद्धि ता जुवइ नितंबइ ॥
 पिच्छीगइणे दिह मोक्ख ता करिह तुरंगइ ।
 उठभैं ओअणे होइ जाण ता करिह तुरंगइ ॥
 एव सरह भणइ खवनान मोक्ख महु किंपि न भावइ ।
 तत्तरहिअकाया ण ताव पर केवल साइइ ॥ १ ॥
 जो भव सो निवाणथल्ल भेडु न मण्णइ पण्ण ।
 एकसहावैं विरहिआ निर्मळमइ पडिबण्ण ॥ p. 118
 घरहि म थकु म जाहि वने जहिं तहिं मण परिआण ।
 सअल्ल णिरंतर बोहि ठिअ कहिं भव कहिं निव्वाण ॥ old.

¹¹ My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णव बरे णव बने बोहि ठिउ एहु परिआणव मेव ।
निम्मळचित्त सहावड करइ अविकळ सेव ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहंती ।
पक्क सिरिफळ अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 118
वरगिरिसिहर उतुंग झुणि सबरें जहिं क्रिअ दास ।
नव सो कंघिअ पंचाननेहिं करिवर इरिअ आस ॥ २९ ॥ p. 130
एक न किज्जइ मंतु न संतु जिअघरणिळई केलि करंतु ।
जिअघरघरिणी जाव ण मज्जइ ताव किं पंचवर्गं निहरिज्जइ ॥ २८ ॥ p. 131
एस जपहोसें मंडलकम्मं अद्धदिन अट्ठसि काहिअ धम्मे ।
तो विणु तरुणि निरंतर नेहें बोहि किं ठाहइ एण वि देहे ॥ २९ ॥ p. 131
जिम कोण विलिज्जइ पाणिएहिं तिम घरिणि ठाई चित्त ।
समरस जाई तक्कणें जइ पुणु ते सम गित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhramśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhramśa^{1,2} most probably the Māhārāṣṭra Apabhramśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhramśa, its Age and Connection with the *Abhiras*:—(A) *Literary References*: There are references to the Apabhramśa language, both spoken and literary. These however occur almost entirely¹ in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhramśa is the latest² and most changed phase.

(1) Patañjali, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhramśa' in connection with language. But with

¹² My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

¹ With the exception of an Inscription; see below.

See section V.

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he³:

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavi', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhramśa' or 'vibhraṣṭa' of Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialect or dialects and vehicle of literature like the various Prākritis. The corruptions mentioned by Patañjali are all found in one or other of the Prākritis.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he deals with the Prākritis in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākritis. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākritis.

The first allusion to what came to be called Apabhraṃśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse.⁵

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākritis and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākrit and Sanskrit. Hence forward I shall speak of the division of the Deśabhāṣā."⁶ And particularly in the following.⁷

³ Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोताल्लिकेत्येवमादयोऽपभ्रंशाः ।

⁴ Ed. Kāvya-mālā, No. 42.

⁵ त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः ।

समानशब्दैर्विभटं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभ्रमा (टा) इति ज्ञेयाः ॥ ibid 4.

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākrit can only mean spoken languages of different countries & regions.

⁷ अथवा छन्दतः कायोः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसंज्ञित्यं हि काव्यं भवति नाटके ॥ ibid ४७

“Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries.”

Then he mentions seven⁸ languages (Bhāṣāh), the Māgadhi, that of Avantī, the Eastern language, Śaurasenī, Ardhamāgadhi, Bāhlikā and the Southern one; and several dialects (Vibhāṣāh), those of the Śabaras, Ābhīras, Caṇḍālas, the Draviḍas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the time, Bhāṣāh, have got their distinctive names; but not so the Vibhāṣāh. Yet they are recognised as dialects spoken by different tribes.⁹

“The Śabara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters’ language also a bit (Vānaukasī). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc.”

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākritis.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

⁸ मागधवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बाह्लीका दाक्षिणात्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८

शबराभीरुचण्डालसचरद्रविडोद्भजाः ।

हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Prthivīdhara, on *Mṛcchakāṭikā* reads शकार and शबर for शबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, अभीर etc., and partly with regions or countries like द्रविड, आङ्. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apparently sides with Prthivīdhara; J. R. A. S. 1918, p. 491.

⁹ अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।

योज्या.शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ ibid ५४

गवाध्याजविकौश्रादिघोषस्थाननिवासिनाम् ।

आभीरोक्तिः शाबरी वा दाविडी द्रविडादिषु ॥ ibid ५५

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.¹⁰

“One who knows should use a language in which the ‘e’ sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāṣṭra and Avantī and countries north of the Vetravati, a language with profuse ‘ca’ should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the ‘u’ sound. In countries beyond the Carmaṇvati and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta.’

The “languages abounding in the u sound” in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

¹⁰ गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ १८ ॥
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ १९ ॥
 खराट्वावन्तिदेशेषु वेत्स्युत्तरेषु च ।
 ये देशास्तेषु कुर्वीत चकारबहुलमिह ॥ २० ॥
 हिमवत्सिंधुसौवीरान्ये च देशाः समाभिताः ।
 उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ २१ ॥
 चर्मण्वतीनदीपारे ये चाशुदसमाभिताः ।
 तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ २२ ॥

- (1) जोषण्ड नचन्तव । य (न) हागमे संभल (न्त) व ॥ ६६ ॥
 (1) नेह उहर्तु नई (न) जोण्डं । निच निचपे एल चंदउ ॥ ७४ ॥
 Read नेहउ हर्तु (?) नेई जोण्ड । „ „ उह चंदउ ।
 (3) एला हंतवद् (इ) हि (इ) च्छाकाणण्ड ।
 गंतुं उ (उ) स्तुइया कंतं संगइया ॥ ९९ ॥
 (4) पिय वाह वायर्तु (उ) छवस्तंकाक (उ) ।
 पियकाङ्को (कउ) पिय मदनं जणंतउ ॥ १०८ ॥
 वायहि वाहो एह पवाही कसिद इव । ॥ १६९ ॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'joṇhaū' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Neī' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantaū.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena*: Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions¹² between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.¹³

¹¹ Ind. Ant. संस्कृतप्राकृतापभ्रंशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacobi, l. c. Intr. p. 55.

¹² Bombay Gazetteer Vol I, part I p. 90.

¹³ शब्दार्थौ सहितौ काव्यं गद्यपद्यं च तद्विधा ।

संस्कृतं प्राकृतं चान्यदपभ्रंश इति त्रिधा ॥ १.३६

“Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhraṃśa.”

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvyaadarśa*,¹ Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.*

“Learned men say² that this literature is again fourfold namely Sanskrit, Prākṛi, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as ‘derived from it (Sanskrit),’ ‘similar to it,’ and ‘Deśi’ (i. e. belonging to vulgar speech).” etc. And further “The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākṛit in *skandhakas* (name of metre, according to commentator), Apabhraṃśa in *Āsāra* etc. Mixed (fourth branch of literature) means *Nāṭaka* etc. *Kathā* (variety of mixed literature) is composed in all languages and also Sanskrit. *Bṛhatkathā*, of wonderful meaning, consists of *Bhūtabhāṣā*.”

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

¹ Ed. Bibl. Ind. 1863.

² Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्चतुर्विधम् ॥ १, ३२

संस्कृतं नाम देवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशी त्यनेकः प्राकृतक्रमः ॥ १, ३३

आभीरादिगिरः कान्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं सर्गबन्वादि प्राकृतं सन्धिकादिकम् ।

आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

* The older Vāgbhāṭa also has Daṇḍina's fourfold division Pischel, *Grammatik der Prakrit Sprachen*. p. 3.

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been justified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhraṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādigisaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhraṣṭa', even 'vibhraṣṭa' of Bharata. (2) That behind this literary Apabhraṃśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy¹ over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) Rudraṭa, who belongs to the 9th century A. D. refers to the Apabhraṃśa in his *Kāvya-lamkāra*.² After dividing 'Vākya' into prose and

¹ See page below.

² Ed. Kāvya-mālā, No. 2.

verse, he divides it again sixfold on the language basis. He says³:—"A sixfold division of it is possible, based upon the difference of languages. Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhārāstri, Māgadhi, Paiśāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,⁴ Rajaśekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kāvya-purusa thus⁵ described:—"Sanskrit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Paiśāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār, 'The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Paisāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame."

³ भाषामेदनिमित्तः षोढा मेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिमेदो देशविशेषादयत्रंशः ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916.

⁵ Cf. Cit. p. 6 शब्दाद्यौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोमिश्रम्

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो.... पश्चिमे. नापभ्रंशिनः कवयः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 एकोर्यः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगीर्भि द्विमपरमपरे भूतभाषा कमेण ।

द्वित्राभिः कोऽपि बाग्भिर्भवति चतसृभिः किञ्चकश्चिद्विभक्तुं

यस्येत्थं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said:—‘The Gauḍas and others take their stand on Sanskrit; the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avanti and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages.’”

Thus, then, in Rājasekhara’s day’s Sanskrit literature was much cultivated in Gauḍa (modern Bihar); Prākṛit⁸ literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Pāisāci literature in Avanti (central Mālwa), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus¹⁰:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.’

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara’s view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature¹¹; and if the Jains appear to appropriate to themselves the credit of the larger

⁸ Ibid p. 51, गौडायाः संस्कृतस्थाः परिचितश्चयः प्राकृते लाटदेश्याः

सापभ्रंशप्रयोगाः सकलमभ्युवष्टकभादानकाश्च ।

आवन्त्याः पारियात्राः सहदक्षपुरजैर्भूतभाषां भजन्ते

यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिषण्णः ॥

⁹ By Prakrit, Rājasekhara appears to mean the Prakrit par excellence of Dandiy, i. e. Maharastri, although he has no where indicated this expressly.

¹⁰ Ibid p. 34, सुराष्ट्रवणाद्या ये पठन्त्यर्पितसौष्ठवम् ।

अपभ्रंशावदंशानि ते संस्कृतवचांस्यपि ॥

¹¹ Kudālikar’s Account of Mss. at the Patana Bhandars read of the First Oriental Conference, Poona; and Dala’s Essay read at the 5th Gujarat Sahitya Parishad.

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"¹³ in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages.'

(2) "Beyond"¹⁴ them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśa poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāṣāṇa poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rājaśekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājaśekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op. Cit. Note p. 86. 'Well die Digambaras von je in Hindustan and Punjab am-
stärksten vertreten waren.'

¹³ Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतप-
भाषाविद्वान्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मौढूर्तिका अन्येपि
तथा विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवः गजवीनकुशीलवतालवरा अन्येपि तथाविधाः ।
पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रदेव्यकृतो माणिक्यकवचका वैकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि
तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं मुजङ्गणिकाः प्लवङ्गवौभिकजम्भकमल्लाः शङ्खोपजीविनोऽन्येऽपि
तथाविधाः ।

in close living contact. In other words, the *Apabhraṃśas* have not yet been a dead language like the older literary *Prākṛits*.

In (2), Sanskrit is already a language of the few, the Pundits. *Prākṛit* has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the *Apabhraṃśa* poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. *Rājaśekhara*'s arrangement seems to suggest that this class still spoke some kind of *Apabhraṃśa*. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly *Rājaśekhara*'s period of activity, the vernaculars had yet to be evolved as distinct from the various *Apabhraṃśa* dialects.

(8) *Namīsādhū*,¹ while commenting upon *Kāvya-lāṅkāra* II 12, has the following remarks on *Apabhraṃśa*:—

“*Apabhraṃśa* is *Prākṛit* itself. It has been mentioned by others as being three-fold viz. *Upanāgara*, *Ābhīra* and *Grāmya*. The words ‘of many varieties’ are used by *Rudraṭa* for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that *Namīsādhū* (1) recognises *Apabhraṃśa* as one of the *Prākṛits* themselves, (2) names the varieties laid down by others before him as being *Upanāgara*, *Ābhīra* and *Grāmya* (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of *Namīsādhū*, who finished his commentary² in *Samvat* 1125 i. e. 1069 A.D., the *Apabhraṃśa* of many dialects had not ceased to be spoken by the common people.

One more sentence of *Namīsādhū* deserves mention here as it shows the spread of the *Apabhraṃśa* as far east as *Magadha*. We know that by *Bharata*'s time its germ the *Ābhīrī* was found spoken in *Sindh*, *Moultan* and upper *Punjab*. But the sentence means³:—

“The *Ābhīrī* language has been mentioned as included under *Apabhraṃśa*. It is sometimes found in *Māgadhi* also.” This can only mean

¹ *Rudraṭa Kāvya-lāṅkāra*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभी-
रग्राम्यादभेदेन त्रिषोक्तस्तन्निरासाद्यमुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

² *Op. Cit.* p. 174 पञ्चविंशतिसंयुक्तैरेकादशसमाशतैः । विक्रमात्समतिक्रान्तैः प्राङ्गुषीदं समर्थितम् ॥

³ *Op. Cit.* p. 15. आभीरी भाषापभ्रंशस्या कथिता क्वचिन्मागध्यामपि दृश्यते । The *Daśarūpa* hints at the same thing when it mentions (II 42) the *Ābhiras* among the speakers of *Māgadhi*. The *Daśarūpa* is a couple of centuries older than *Namīsādhū*,
h

that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthivīdhara, the commentator of the *Mṛcchakaṭika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gītagovinda*, Śaṅkara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhū of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Multan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śābaras and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākṛits; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Piṅgalārthaprādīpa*, with some extracts from the same, he says,

¹ The extracts quoted are verses 53 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Ham-mīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Sahasānka); 77 (Kasīsa), 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujārāt and Āhavamalla of Mahārāṣṭra.

“The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms Dhillimaha, ‘Delhi’ and Jakhaṇa or Jakkhaṇa ‘when,’ being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karṇa i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.”

(C) Apabhraṃśa and the Ābhīra migrations:—

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the Mahābhārata¹ as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa’s Suparṇavyūha. When Arjuna returns from Dwārakā with the widows of Kṛishṇa, the Ābhīras attack him as he enters Pañcanada. They are here called freebooters, herdmen and Mlecchas. The Manusmṛti² mentions the Ābhīras as having sprung from Brahmin father and Ambastha mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

¹ Mbh. II 32, 1192; IV 20, 798; IX 37, 2119; XVI 7, 223.

Adhyāya X 15 ब्राह्मणात्.....आसीरोम्बहुकन्यायाम्,

about 150 B. C. and not later). They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Śīvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālva, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākṛits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāṭhis⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,⁵ that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

¹ D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

² Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Āndhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

⁴ Enthoven, *Op. cit.*, p. 24.

⁵ *Ibid*.

The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*¹ he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Saurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramśa to be Prākṛit at all.² The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.³ Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramśa. We have seen that positive evidence for literature in Apabhramśa is available only from the 6th century onwards. This is not the place⁴ to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Saurasenī, which is younger and therefore later than what is found in the Buddhist drama *Sāriputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇḍa* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramśa in his grammar called *Prākṛitalakṣaṇam*,⁵ although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramśa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

¹ Ed. Cowell, 2nd Issue, London 1868. ² Bloch in Pischel, *Grammatik* § 4.

³ Pischel, Op. cit. *ibid.* ⁴ Winternitz, *Geschichte der indischen Litteratur* II p. 294.

⁵ This is being dealt with in my *Prakrit Selections* for the Calcutta University. ⁶ Lüders, *Bruchstücke Buddhistischer Dramen*. ⁷ Ed. Hoernle, Calcutta 1880.

⁸ They are न लोपोऽपभ्रंशेऽवोरेऽस्य, सागमस्याप्यामो णो हो वा and तु ता बा इ संतूणओपिपूर्वकार्थे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्नि etc. Now it is queer that Caṇḍa should have omitted to give instances of शस् i. e. Acc. Pl.; इति i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., इस् i. e. Gen. Sing. and हि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhraṃśa form हउं. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःसुः 24, मे सर्वास्तु युष्मदः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्ये, (3) णवरि आनन्तर्यार्थे, (4) णवरु केवळार्थे, (5) बदेकेड्ड, (6) थू छिळ कुत्सार्या, (7) दडवड शीघ्रार्थे—दडवड होइ विहाण, (8) अतिरभसादूर्ध्वमुखस्येतस्ततो गमने डवडव—डवडव चरियाए, (9) णं णउ णाईं णावइ जणि जणु मणु इवार्ये—, भिव पिव दिव ध्वव विअ इवार्ये वा भवंति, (10) दाणिं एण्हि एतहे एवहिं इदानीमः, (11) यथा तथा अनयोः स्थाने जिमतिमौ—
दोहा—कालु लहेविणु जोइया जिम जिम मोह गलेइ ।
तिम तिम दंसणु लहइजो णियेमें अप्पु मुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Op. Cit § 34.

² Hærale Op. Cit. pp. 41, 42.

³ Hærnle pp. 46, 47.

Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives ḍavaḍava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres¹ also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.² But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vāraṇruchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,³ Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākṛit except the Māhārāṣṭri. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaursenī in 27, Māgadhi in 16, Paisāci in 26 Sūtras. Even if we omit the Dhātvādeśas, the number for Apabhraṃśa still remains at 120.

¹ Cf. *Kāvya-mīmāṃsā* of Rājaśekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

² Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

³ Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhramśa, although the rhetorician Nami-sādhu a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *r* e. g. *tr̥ṇu* and *sukṛdu* along with *taṇu* and *sukiṇu* in IV 320, *gr̥hanti* under IV 34, *kṛdantaho* under IV 370, *gr̥ṇa* for *graha* IV 394 and *gr̥ṇeppiṇu* under it, *Gr̥hanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādho*, *kadham* in Śaurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṃ* IV 397, e. g. *kāṃalu*, *Chāṃaru*; (4) retaining *r* as second member of a conjunct, IV 398 *prieṇa*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrahi* IV 423; *prassadi* IV 393, *dhruṃ*, *traṃ* IV 360; *drammu*, *dravakkau* IV 422: *Prayāvadi* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing. and Pl. IV 385 and 396 *kaṭṭaū*, *lahahu*; (6) forms in *di* and *hī* for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śaur. character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 *kīsu*; (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhramśa, he may be said to be treating partially of Śauraseṇa Apabhramśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhramśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sūtra; sometime one single Sūtra has several verses as instances. Until more literature in Apabhramśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's Sattasaī. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatīkaṇṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes *Svaravidhāna*, then *Vyañjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmamāla*¹ of much use to Apabhraṃśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says² "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:-
 अणुसुत्ती (अनुसुत्रः), अवअच्छं (अवकच्छम्), अगखधो (अग्रस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहखल्ल (अक्षि+हर+Pr. suff. उल्ल), अबुद्धसिरी (अबुद्धा श्रीः), अगुज्झहरो (अगुज्झवरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीम on Analogy of पलित्) आयासलवो (आवासलयः), इरावो (ऐरावतः), इंगिअं (Through आइं=आजिग्र), ईसरो (ईश्वरः) उत्तघो (उत्तावः), उप्फुंकिआ (उत्+फुल्ल), उक्खिणं (उत्कीर्णम्), ऊआ (युका), ऊसळिअं (by Met. from ऊसळिअं=उल्लसितम्), एमाण (आ+या+मान Pres. Parte Atm.), ओज्जल्ल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृष्वसा), किंजकखो (किंजत्कः), खगिओ (खड्गिकः), खंधयट्ठि (स्कन्धयट्ठिः), गयणरई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), धारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), चुच्छं (तुच्छम्), छिइ (छद्), छिण्णोअमवा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रिः), जुअलो (युग+ल), जोइसं (ज्योतिः), जुट्ठं (जुष्टम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), दहर (दहर), दोला (दोला), णळकं (नळकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिअं (तीव्रम्), तेअवई (Denom. pron तेजस् cf. M. तेवणं), थूळोणो (स्थूणवोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुम्मुखो (दुर्मुखः), पण्णओ (प्रस्नवः cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पत्थरिओ (प्रस्त्र), पांडुकी (पर्यंकिका), फण्ण (फाल्गुनः), फुरिअं (स्फुरितं), फुल्लंथुओ (फुल्ल+थू), फड (स्फटा), बहुरावा (बहु+राव), बप्फाउलं (बाष्पाकुलम्), बोहहरो (बोधधरः), भट्ठिओ (भट्ट), भममुख, (भ्रममुख) भाउज्जा (भातुजाया), भोइओ (भौगिकः), मयणसळाया (मदनशळाका), महासदा (महाशब्दा), महाणडो (महानटः), महासउणो (महाशकुनः), सुहरोमराई (सुखरोमराजिः), रसाज (रसायुः), रइगेल्ली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवडो (लघुकवटः), वळ (वपुः), वड्डळं (पद्मलम्), वडुविअं (वर्द्धापितम्), वायाड (वाचाटः), विज्जुला (विजुलता), सज्जोक्क

¹ Ed. Pischel, Part I, B. S. S. 1880.

² Ibid. p. 2 bottom and p. 3 beginning.

(सयस्क), संदेवो (सं+दीव), सदाक (सद+term.) सिरी (शिरी) सोडहावत्तओ (सोडशावर्तकः), इम्मिअं (इम्मेअ), इत्थिअवक्खं (इत्थिचङ्खः) दिट्ठ (अवस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention¹ always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कावपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' चरयंदो is 'mirror,' literally the 'domestic moon;' महासउणो is an 'owl' lit. the 'great bird'; रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिक्क a small thing, डोरु the eye, पुडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Siṃharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says² were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,³ but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical⁴ with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation⁵ of all the Apabhraṃśa quotations of Hemacandra.

¹ Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

² *Sadbhāṣācandrikā*, B. S. S. V. 14 वाल्मीकिर्मूलसूत्रकृत्.

³ *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमद्वजिगमिषताम्. On the word Nija, Pischel, Hultsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots. ⁴ Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammatik* p. 32. ⁵ This has been made use of by Pischel in his *Materialien Tur Kenntnis Les Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical¹ form of the latter. A very few Sūtras from the Apabrahṃsa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्वादौ दीर्घस्वौ	दिहौछपि	एह एहो एहु	एहोएहु जीवुनपि
स्वभोरस्योत्	स्वभ्यतउत्	एहजस्सलोः	जस्ससोरेह
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतकोऽपणः	त्वतकोऽपणं
एट् टि	टि	तव्यस्यहंएव्वहं	तव्यस्यएव्वह
किनेच	किनच्च	एव्वहंएवाः	एव्वहंएवाः
II चियां वहे	चियां वहे	क्त्वइइह इविभवयः	क्त्वइइहए अवि
यत्तदः स्वमोर्ध्वं	यत्तहुंस्वमोः	एप्योप्पिप्पेव्ये विणवः	एप्योप्पिप्पेव्येपिह
इदम इहकीवे	इदम इह नपुंसके	तुमएवमजाणइमणहिं	तुमएवमजाणइमणहिं
एतदः जीपुंकीवे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,² to have lived not earlier than the 14th century. Prof. Hultzsch has³ pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.⁴ Bhaṭṭanāthaswamin's claim that Kāṭayayema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,⁵ explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

¹ Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

² Pischel op. cit. § 38.

³ In his edition of *Prakṛitarūpavataṛa* of Siṃharāja, p. IV n. 4.

⁴ Pischel, op. cit. § 38, says 'He may perhaps be placed in the 13th century.' But this was when Mallinātha's date was not made a little more definite by Hultzsch. Bhaṭṭanātha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Lakṣmīdhar, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916.

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhā-
śācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita² who mentions him along with others in his *Prākṛitamañidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākṛitarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e.g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,³ "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's⁴ *Paribhāṣenduśekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*⁵ is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्तिं त्रैविक्रमो गूढं व्याचिर्यासन्ति ये बुधाः ।

षडभाषाचन्द्रिका तैस्तथाख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

² Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्यते.

⁴ Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

⁵ Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

⁶ Edited by Bhaṭṭanāthaswāmin, Granthapradarśanī series, February to June 1912.

of the Prākṛits, and (iii) as it treats of three varieties of Apabhraṃśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhraṃśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptasati*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvali*, *Mālatīmādhava*, *Mṛcchakaṭika*, *Veṇisaṃhāra*, *Karpūramañjari*, *Vilāsavafisattaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmīki seems, in the present stage of our knowledge of Prākṛit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation¹ has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prākṛitasāñjivani*, a work entirely dependent² on Vararuci. Pischel thinks³ that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭyavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,⁴ who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛitapiṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमर्त्तिपगळपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛitapiṅga* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛitapiṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



¹ Op. Cit. p. 101 राक्षसमिक्षुक्षुण्णकचेटाया मागधी प्राहुः इति कोहलः ।

² Pischel, op. cit. § 40. ³ Ibid.

⁴ Op. Cit. p. 127 श्रीमद्दीर्घमुकुन्ददेववृत्तौ.....। आसत्युत्कलेदिनी.....॥



घणवालकया

भविसयत्तकहा

जिणसासणि सातु णिडुअपावकलंकमल्ल ।

सम्मत्तविसेसु निसुणहं सुयंपंचमिहि फल ॥

पणविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वदखंधु ।

भव्वयणवयणपंकयपयंगु कयकसणमोहंतिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु ।

अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमल्लु ।

संसारसमुदुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।

परमेसरु परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संकतु सुदुसु अणाइवंतु ।

परमप्पउ पड्डु पंडिउ महत्थु परंमिडि परमकारणकयत्थु ।

घत्ता । सो हियइ धरेवि पवरमहासिरिकुलहरहो ।

वित्थारमि लोइ कित्तणु भविसणर्राहिवहो ॥ १ ॥

बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिग्गुणु णिरत्थु ।

मोहंघयारि वामोहमूढु दुग्घरवावारे कर्यारि छुडु ।

किं करमि स्त्रीणविहवप्पहांए नउ लहमि सोह सज्जनसहांए ।

अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जणि अप्पमाणु कहसुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपि^१ णियमइवियासु कम्मक्खयाइं सुविसुद्धलेसु ।

जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउं पयडइ मच्चलोइ ।

पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B साह २ A छव ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेहि
६ B महाणरहो ७ A च्छुड ८ A कयारिच्छुड ९ B विहवप्पहाइं १० B सहाइं ११ B कं पि १२ B तित्तउ

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइइ मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देह अंगु ।

परच्छिद्दसैएहिं वावोरु जासु गुणवंतु कहिंमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहिं दोसइं अब्भासइं महसईहिं ।

एक्कोवि रयणभंजणसमत्थु एक्कोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु ।

णउ सकइ देखिंवि परहो रिद्धि णउ सहइ सउरिसहं गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एक्कुवि दुम्मइं सुअणसय ।

जो भक्खइ मंसु तासु कहिंमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयण्णहु कह सवणाहिराम ।

जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिद्ध ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वट्ठंतए दुसमकालि पसरंतए मोहतमोहजालि ।

चितिय धणीवाल्लि वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलइरिपरिट्ठिउ वडमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयंसु गुणवरिद्धु तिं तइयंहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहंखित्ति सुंदरपएसु कुतुजंगलु नैमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विद्धु परिपक्ककल्लमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियंफलाइं ।

१ B छड्ड २ B सयहिं ३ A वावार ४ B कईहु ५ B सईहु ६ B इक्को ७ B देखेवि ८ B जह
९ B वि १० B वट्ठंतइ ११ B धणवाल्ले १२ A गोत्तख १३ B तइयं १४ B एहु १५ B पच्चसे णरणाह
१६ B भरहसेति १७ B नामें अत्थि देख १८ B परिपक्कतालि १९ A संसियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवामीसियाइं ।
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवयंजुंबिराइं ।
 जहिं पंथियं ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
 पामर वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।

घत्ता । तहिं गयउरू णाउं पट्टणु जणजणियच्छरिउ ।

णं गयणु मुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥
 तं गयउरू को वण्णणहं समत्थु जं पुहइहि मंडणु णं पर्यत्थु ।
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइवहुणरवरेहिं ।
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसैहु जेण ।
 महवा चक्केसतु जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
 पुणु सणकुमातु णिहिरयणवाँलु छक्खंडवसुहसुहसामिसालु ।
 पुणु संति कुंथु अरु तिण्णि राय ज्जक्खवइं होइ तित्थयर जाय ।
 जहिं अण्णवि णर णरवइ महंत सग्गापवग्गावरसुहइं पत्त ।
 जसु कारणि णियसुहितंडवेहिं कुरुखेत्ति भिडिउं कुरुपंडवेहिं ।

घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।

जणु सुत्तुवि उडु देखइ गंगाणइहिं जलु ॥ ६ ॥
 तहिं पट्टणि सियैकलयलवमालि वरयरि वट्ठंतए सुसमकालि ।
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
 जहिं जणु णिबडु संयडयधीरु धणुसउदिवडुदीहरसरीरु ।
 णिम्मलसम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु ।
 तहिं कालि तित्थु पेट्टणि जयासि भुवाँलु णाँसु णरनाहु आसि ।
 कियवसविहेयधरवलयसातु बहुरनिहायसंखुहियवातु ।
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
 तहो धणवइ णामि रायसिट्ठि दरवियसियसियकंदोदुदिट्ठि ।

घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।

सुहदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A चय २ A पथिय ३ B गयवर ४ जणमणअच्छरिउ ५ A वक्कहं ६ B पत्तत्थु ७ B रित्तहो
 ८ B जेय ९ B जें १० B पाड ११ B भिडिय १२ B पियकलयले १३ B तेय १४ पट्टणं १५ B भुआड
 १६ A णाम १७ B जणवल्लु

अण्णेक्कु तहिं जि पुरि बहुगुण्डु हरिबलु णामि वणिवतु वियडु ।
 तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदैअरविंदमुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं गयणइट्ठु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुव्वसंबंधि जाउ परिवट्ठिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवसिट्ठि भणिवि हरिबलिण दिर्त्तं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।
 घत्ता । किय मंडवसोह घरि घरि बडइं तोरणइं ।
 उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥
 खंचिय मेइणि तंडविय वण्णु बहुपरिमलचंदणच्छडय दिण्णु ।
 दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिडु इट्ठु णरनाहु चउक्कासणि बइट्ठु ।
 पुणु किउ पैरिचित्तिं संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उज्जलवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोर्ज्जु ।
 तंबोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
 पुणु दिण्णु भैरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।
 घत्ता । धिउ हुववहि धित्तु मंगलसइ समुच्छलिउ ।
 बहुतूररवेण कैन्नहि पाणिग्गहणु किउ ॥ ९ ॥
 कम्पकाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुडवंसि उप्पणिण्याउ सुवियडुगुणाहिं संपुणिण्याउ ।
 उम्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अविडु २ B मणहरच्छणेइं ३ B हिंदुवहिं रमंते ४ B कण्ण ५ B णिवसेटि ६ B दिण्ण
 ७ B परचित्ते ८ B वाड ९ A मयुज्ज १० A हरिय ११ B कण्णहो

वक्करकुरुडडकडक्खिण्हिं वरु तज्जिउ कन्नाचक्खिण्हिं ।
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
 सुहर्यत्तणगन्विं कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।
 हंले हले लइ लेहु भणंतियाहि परिवेढिउ अहतु फुरंतियाहि ।
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूडु ।
 कवि पीडिज्जंति वि भुअबलेण अवतुंडइ रइकोऊहलेण ।
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
 कवि काणक्खेवैं ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
 कवि खिवइ जक्खकइमथवक्कु उब्भडवयण बोल्लइ अवक्कु ।
 घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खिण्हिं पंचावत्थु किउ ।
 ओवग्गिण्हिं बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥
 आलगगउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
 कवि काहिवि कुरुलइं णिइलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पणुसिउं वरेइ ।
 कवि कडूइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
 गलि कावि हारु तोडइ च्छलेण कवि मल्लज्जु लग्गइ बलेण ।
 णिज्जिणिवि एम वरततुणिसत्थु सहुं कन्नइं वतु आणित्तं कयत्थु ।
 पइसारिउ मंगलसय करेवि थियबहुजसकित्तिहिं घरु भरेवि ।
 बहुवल्लइ पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।
 घत्ता । घतु णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
 पडिबण्णविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
 थिरैकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
 सुललियगुरुवच्छलि सोहइ सोहग्गे मयरउउ खोहइ ।

१ B छयत्तणि गव्वे २ B इलि इलि ३ A काणक्खिण्हिं ४ B सइं ५ B हेउ ६ B सत्तणभत्ती
 ७ B थिय ८ B वच्छं

सहियणु सरलसर्हाविं देक्खइ परियणु समविसमि उवलक्खइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥
सोवि ताहिं^१ सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।
करइ केलि पच्छणसमासइ ओहुंजइ वियडुं^२परिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहमुहेण तंवलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिं^३गणु ।
परिसक्कइ पच्छणविचारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहिं समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं तंहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिबलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गम्भाजरियइं ॥ १४ ॥
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ बंधवलोउ सयलु आसासिउ ।
कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावे ५ C वियडु ६ B तहो
७ B महासिरे

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।
 सारेयरवियार जाणेसइ मंडइ रायलच्छि माणेसइ ।
 तिं वयणिं पुरवइमणु रंजिउ नेमिंत्तिउ वरवत्थहिं पुज्जिउ ।
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलिउ भरेप्पिणु ।
 णरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ वयणु सुहावउ ।
 घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।

धणवइ परितुडु दिइ दाणु वंदिणै सयहं ॥ १५ ॥
 वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
 उच्चिलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।
 वत्थाहरणविट्ठसियसारउ सरहसु परिवड्डियसिंगारउ ।
 एक्कु मासु गउ एण विणोएं पुणु जिगमहिमाणंदविहोएं ।
 हरिवलदुहिय सुहिय कयउण्णी पुत्तुच्छंगसंगसंपुण्णी ।
 वत्थाहरणविट्ठसियसुवइहिं परिमियसुयणमहाकुलजुवइहिं ।
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणुं ।
 घत्ता । परमेद्धि पंचमंगलु भणिवि कण्णंतरि घणवइसुअहो ।
 सुणिवयणभवीसालंकरिउ भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पणवेवि पाउणिण्णासयतु भावि चंदप्पहचलण ।
 भोगंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥
 अहिणवरंभगन्भसोमालउ धणवइघरि परिवड्डुइ बालउ ।
 कमलसिरिहि पीणुण्णयसट्ठइं पिल्लिवि हातु पियइ थणवट्ठइं ।
 हत्थिंहत्थु भमइं जणविंदहो चरियसुहावहु सुट्ठु णरिंदहो ।
 णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।
 पवरविलासिणीहिं चुंविज्जइ अण्णाहिं पासिउ अण्णाहिं लिज्जइ ।

१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदियसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-
 सालंक्रियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । बुद्धधणबालकयाए पंचमिफलवण्णणाए ।
 भविसयत्तजम्मवण्णणो नाम पढमो संघी सम्मतो ८ B भोगंतराउ ९ B इत्थेइत्थ

सीहँसणसिहरोवरि मुचइ वरविलयहि सिरि कुहँलइ लुंचइ ।
 कौकोउ हसइ विचारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
 चुंबिज्जंतु कवोलइ चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइ आखंचिवि तोडइ सियहारइ ।
 परिवडूइ दिहि दितु सउन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
 घत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं ।
 मुणिअक्खरसंकेयकयत्थें बहुवायरणसइसत्थत्थें ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
 जोइसमंततंतबहुभेयइं धणुविन्नाणबाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणयंचलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइं ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
 जिणमहिमपुज्जदाणोच्छविण उंज्झासालहिं णीसरिउ ॥ २ ॥
 उज्झासाल मुँएवि घतु आयहो धिरगंभीरगुणिहिं विक्खायहो ।
 पिक्खवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुगुणभरियइं ।
 धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
 पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ धरिणिहि पुरउ पहिँटुउ ।
 पिए सावणण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
 रुक्खहो णामिं फलु संबज्झइ किं अबइं आमलउ णिवज्झइ ।
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
 घत्ता । इय लीलैइं कीलंताइं तहिं वेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुल्लवि ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A विसइहिं ८ B दाउच्छेवण ९ A विज्जासालहो १० B इरंवि ११ B परिट्ठिउ १२ B लइ

तासु पुराइउ कम्मु अणिहु जाइवि धणवइहियइ पइहु ।
 सा कमलसिरि तं जि अवलोयणु चरियइं तं जि तौइं णवजोव्वणु ।
 तं जि ताहि चारित्तु सुणिम्मलु तं वच्छलु वयणु पियकोमलु ।
 णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।
 जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
 अणुदिणु पियवावारपसंसउ तैहु वट्टइ आलावणि संसउ ।
 जो परिहासइं केलि करंतउ पणयसमिहु माणु सिहरंतउ ।
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।
 घत्ता । तं पिक्खवि मिल्लिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
 रणरणउं वहंति महच्छिमइ बहुवियप्प चितवइ मणि ॥ ४ ॥
 गाहु विरच्चमाणु पिक्खंती परिचितइ मैणि खेइज्जंती ।
 एउ अउव्वु किंपि अविस्सिट्टउ एहउ मइं ण कयाइवि दिट्टउ ।
 गुणिहिंमि गुणअत्तं ^१तिहि रूसइ उवयारिवि दुव्वयंणिहिं दूसइ ।
 विणउ वि अविणयरुवि मन्नइं रयणिहिं रइसंगमि अवगण्णइं ।
 एवहिं काइं करमि हउं आयहो निक्कारणि विणट्टसंकेयहो ।
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कूरिवि पच्चारिउ ।
 एउ किर काइं वियंभिउ वड्डउ अहिणउं पइं पारंभिउ खिड्डंउ ।
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु ।
 एव्वहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।
 घत्ता । सप्पुरिसेंहु एउ जम्मसएवि ण संभवई ।
 जं विणु अवराहि सेविज्जंतैहं चलइ मई ॥ ५ ॥
 अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डत्तणु हिज्जइ ।
 मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
 जोव्वणु दियैहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिल्लिवि गाहु ।
 तं तहितणउं वयणु अवगण्णइं चिरउवयारुवि तिणसमु मैन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण खिज्जंती ४ B तह ५ B दुव्वयणह ६ B खेइ ७ B खेडव
 ८ B होतु ९ B भरेविण १० B सप्पुरिसेहो एहु ११ B सेविज्जंतइ १२ B दियहें दियहो १३ B अवगण्णिवि
 १४ B माणिवि

अण्णण्णइं वावारइं दावइ मत्तगइंदु गिरंकुसु णावइ ।
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विस्सरइ ।
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
 एण्वहिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।
 पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
 अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु तहिं जंति ।
 वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुवंतिए ।
 अन्नंदियहि पुणु पुणु बोल्लावइ णाह गिरारिउ मणु संतावइ ।
 जें विणु पुणुवि पुणुवि न वलिज्जइ तिसंहं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
 काइं किलेसहि काई अयाणिए किं घिउ होइ विरोलिऐं पाणिए ।
 घत्ता । तो वुच्चइ अहरु पुरंतियइं णिवसंतिहि तउतणइं धरि ।
 उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
 तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जवियारणु ।
 णवर गिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंति विचित्तसणेहउ मच्छुडु तुहुं जि णं जम्मिवि एहउ ।
 तो वरइत्ति वुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
 हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
 केमं कंतिपइं मणि ण कलंकमि खणमिसैवि देक्खणहं न सक्कमि ।
 मंडवलंति णियंतहो णयणइं अणराभेउं करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंणिवि मरइ करहि ।
 परियाणिवि एही कज्जगईं जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एवहिं २ B पिय वयण मयण आसण सयण ३ B जेथु ४ B अण्णहिं दियहिं पुणुवि बुल्लावइ
 ५ B तिसंहं ६ B कीउं ७ B विरोलें ८ B सेविज्जंतु ९ B जिणवम्मि १० B केमइं ११ B खणमेत्तु
 १२ अणरायउ

गित्सुणिवि तासु परम्मुहवयणइं मुहुं मचलिउ जलभरियइं णयणइं ।
 हियवइ निम्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु साहारिउ ।
 थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।
 णउ पवसइ णउ तणु सिंगारइ तिणिण काल पर जिणु जयकारइ ।
 णउ केणवि सैहुं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोल्लावइ ।
 अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि ।
 तं दुव्वयणवासु असहंती णिगय परियणु आउच्छंती ।
 घत्ता । गय रेल्लुलुंति पियमंदिरहो सुहिपरियणु पिकखंतु थिउ ।
 लग्गेवि कंठि णियमायारिहि सुइरु विरसु कारुण्णु किउ ॥ ९ ॥
 पुच्छिज्जंति वि जणि जणि आउर ण कहइ कहोवि किंपि दुक्खाउर ।
 तं पिकिखवि जणेरु आसंकिउ थिउ हिट्ठामुहुं भाणकलंकिउ ।
 चिंतइ विविहवियप्पवियारणु एउ न जाणहं काइमि कारणु ।
 एह इत्थु घरि गरुयविहोएं आवंति य परिमियवहुलोएं ।
 सिंगारिं पयडियबहुभोगी अह गइंदि अह तुरइ वलग्गी ।
 एव्वहि दीणवयणविहाणी दीसइ सुट्टु निरुत्तयमाणी ।
 अण्णुवि णिम्भरु कल्लुणु रुअंती कारणु किंपि नैत्थि णउ भंती ।
 मच्छुडु किं दुक्करिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ ।
 णिहणु जंतु तियमइउ हयासउ णिम्मलकुलहं कलंकपयासउ ।
 एत्थंतारि धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ ।
 घत्ता । तिं कहिउ एह तुम्हहतणिय णियकुलमग्गविसुद्धमई ।
 वरइत्ति विप्पियपियणुणिण घल्लिय परमायारमई ।
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥
 हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ ।
 एत्थंतारि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।
 ताम तिंत्थु णियजणणि ण पिकेखइ वुंन्नउं दिसंउ णियइजणु पुच्छइ ।
 पिकेखइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिहुं २ B वुल्लुलुंति ३ B करइ ४ B एत्थ ५ B विरुण्णयमाणी ६ B अत्थि ७ B सई
 ८ B तेथु ९ B पेच्छइ १० B वुण्णउं ११ B दिसंउ

केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।
 गउ माम्हं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।
 लच्छिणं अंकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंविउ ।
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
 मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालिं ।
 यत्ता । दुल्ललिए काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
 महुं संगि दुक्खहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिणं गिययधीय मं भीसि विलच्छिणं ।
 होउ पुत्ति कारुणु निवारहि फुसिं लोयणइं वि मणु साहारहि ।
 चंगउ किउ धणवइण गिरारिउ अम्हहं सिट्ठिंत्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
 तं गिसुणिवि वुच्चइ हरियत्तं अम्हि वंचिय दइवायत्तं ।
 एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारसइत्तउ ।
 अण्णुवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
 यत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाई जं रुवइ सइ ॥ १२ ॥
 तं गिसुणेवि पयंपइ बालउ णवकुवलयदलग्गसोमालउ ।
 अम्हइं जइवि तासु णउ रुचई तो किं गिययकलंवि मुच्चइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
 जइवि गिरारिउ पाणहं मुच्चइ तोवि परम्मुहुं दूरिं मुच्चइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पेणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
 दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिच्चउ तेहउ ।
 यत्ता । मं मांए करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुत्ति ४ B सेट्ठिण ५ B अवयारिउं ६ B मग्गिव ७ B जाउ
 ८ B वुवउयइणं ९ B कलवें १० B अप्पणइं ११ B माइ

बालहु पुरिसपरक्रमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।
 सव्वहं हियइ चमक पईसइ एहु कोवि सामाहु न दीसइ ।
 जंपइ पुरिसयारि पडिसूरउ मच्छुडु होसइ आसाऊरउ ।
 पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवत्थाहरणिहिं ।
 रयणनिहाणु जेम अबलोइउ तेणवि तं जि गेहु उज्जोयउ ।
 तहिंमि विचित्तविलासइं माणइं सहं सुहियहिं तंबोलु समोणइं ।
 बहुपरिमलइं णिवंधइ फुल्लइं परिहइ परिहणाइं बहुमोल्लइं ।
 गुरुवच्छल्लु करइ जिणु वंदइ सज्जनजणहं मणइं आणंदइ ।
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।
 कामिणिजणमणयणाणंदणु भमइं जेम णरनाहहो णंदणु ।
 घत्ता । दोहगु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ ।
 इत्तहिंवि तेण धणवइकइण कव्वहु संधिपवेसु किउं ॥ १४ ॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।
 पुणु कहमि जेम किउ गयउरहो भविसिं दीवंतरगमणु ।
 घल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिवंधु करेवि ।
 अवगणिणवि सुहिसज्जनवयणइं मोकल्लिवि सुवण्णमणिरयणइं ।
 णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो ।
 दिहि विवाहमंगल उग्घोसिय सुहिसज्जनजणमणि परिओसिय ।
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।
 पुरि पउरालंकारि भणाविउ लग्गजोग्गु सुमुहुत्तु गणाविउ ।
 पयइं विविहकम्मंतरि लाइय थंभिय कंडुं कइय णेराइय ।
 छडतोरणमंगलजलकलसिहिं अइहवसंखतूरकयघोसहिं ।
 दियवंदिणजयजयमाहप्पे किउ विवाहु भविसत्तहो बप्पे ।
 घत्ता । दडिसंखतूरकाहलरवेण रहसिं गयउरु गहगहइ ।
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणिरणउ २ सावण्णु ३ B सवाणइं ४ B बहोमोल्लइं ५ C adds इय भविसत्तकहाए पयडि-
 यधम्मत्थकाममोक्खाए । उहधणवालकयाए बीयो संधी परिच्छेओ सम्मत्तो । ६ B मण ७ B कंडुकइय
 ८ B दूरणिघोसहिं

परिणिय सा घणयत्तहो धूय गब्भेसरि नामेण सरूअ ।
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
 पियवल्लह जणमणु दुल्लालइ सुविहिण्णि णियपरियणु परिपालइ ।
 पियपइहरहो णेहु वड्डावइ कमलहि पइपरिहवदुहु दावइ ।
 नियसोहग्गु भोगु संपालइ विरहदबग्गि अंगि पज्जालइ ।
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारि ।

घत्ता । अहिमाणमरट्टविसट्टगइ अहिणवसिरिसोहग्गजुव ।

रणरणउं दिति पंकयसिरिहि भमइं णयरि धणयत्तसुवै ॥ २ ॥
 परियणि पियवयणिहिं जणु रंजइ णाहु विचिच्चैगुणेहिं अणुहुंजइ ।
 जाणइं पियमुह सुहवाभोहणु मणि चित्तिउ सइ सुरयारोहणु ।
 सल्लिउ ईसि ईसि अवरुंडणु अहरकबोलकंठउरखंडणु ।
 मुहसिक्कारकणिरउरकंपणु सरहसु सल्लिलरमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोसमयरोसनिहंभणु ।
 वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विग्गमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।
 पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
 बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणि धरइ ।

पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥
 ताहं चिहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
 रइरसवसवावारविणोएं केणवि कूरग्गहसंजोएं ।
 गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइ चउरंसइ तिम तिम खामोयरु विडंसइ ।
 जिम जिम गब्भु लेइ सव्वंगइ तिम तिम भंजइ तिवलि तरंगइ ।

एत्थंतरि सुहिवंधवलोएं अहिसिंचियफलमंगलतोएं ।
 पुत्तुप्पन्न सयणु परिओसिउ बंधुयत्तु पिऐ णाउं पयासिउ ।
 घत्ता । परिपालिउ लालिउ वड्डविउ सअलकलाकलावकलिउ ।
 कीलंतु जुवाणुभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥
 समवयवणिजुवाणसयपरिमिउं परिवड्डियपयावसुहकैम्मिउं ।
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।
 भमइं णयरि किँल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाडु दरिसावइ ।
 छंदाइत्तवयणि रइ मन्नइं मँज्झत्थइ सुअणइं अवगन्नइं ।
 पडिसक्कइ मग्गि पडिसुरिं वासइ मयपरिमलकप्पूरिं ।
 पट्टणि सुत्तविसुत्तइ चाहइ दप्पुडुर तुरंग परिवाहइ ।
 वणिवरकुलइं सेव जंपावइ पुरयणु णिरवसेसु कंपावइ ।
 परजुवइहिं परिसक्कइ वंकउ जंपइ पहु पंगणि समडक्कउ ।
 घत्ता । जोव्वणवियारनिव्वभरिउ अच्चुव्वभडसिंगारमइं ।
 संबोहिवि सुहिवंधवसयइं संचल्लिउ कंचणपुहइ ॥ ५ ॥
 डुक्किवि सहं जणणिं किउ मंतु तुरिउ ताय परिवड्डियंतंतु ।
 मइं तं कणयदीउ पइसिन्वउ अच्छइ ताम एहु सुहसेवउ ।
 तं णिसुणिवि परिवड्डियमंतिं करयलु वयणि दिनु विहसंतिं ।
 तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
 सुहियहिं हियउ णाहिं अप्पिन्वउ परिमिउं थोउ थोउ जंपिन्वउ ।
 अत्थु विदप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।
 अप्पुणु पक्खे भंडु सलहिन्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।
 अप्पुणु अंगु णाहिं दरिसिन्वउ अण्णहो तणउं परामरिसिन्वउ ।
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
 ण कलावइं केणवि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥
 अइकिलेसि जइ अत्थु विदप्पइ विउसवियड्डहं तेण समप्पइ ।
 अच्छिज्जइ सुहझाणणिउत्तहिं देवधम्मगुरुपूयपवित्तहि ।
 अण्णजम्मि पुव्वज्जिउ जं धणु तं एसइ पुच्छंतु घरंगणु ।

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
 परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कायरहं मणप्पिउ ।
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छण्णविरुअहं ।
 जं वेस्सत्तेण विढविज्जइ तेण काइं किविणत्थे किज्जइ ।
 आसणसयणपमुहउवदोणेहिं भोयणु देइ गरुयसम्माणिहिं ।
 मित्तु कैरिवि हियवइ ताडिज्जइ कयविक्कयच्छलेण वंचिज्जइ ।
 होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
 तं धणु विलसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
 तं णिसुणेवि भणइं वणिसारउ मइं पडिवणु वयणु तुम्हारउ ।
 तुहुं म करेहि किंपि कयविक्कउ अच्छहि पडरमज्झि समडक्कउ ।
 मं सुंहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।
 णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।
 पिंरि विडत्तु अत्थु विलसंतह कवण किस्ति जसु कवणु जियंतह ।
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
 तिं वयणिं वणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।
 बंधुअत्तु असगाहिपयट्टउ णियववसायदायसंघट्टउ ।
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
 घत्ता । पडिबज्जिउ तं पि सरूअइ सावि सुइरु चिंतंति थिय ।
 किं सुंदरु किंतु ण सुंदरु लइय गमणवावार किय ॥ ८ ॥
 तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।
 हट्टमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
 चल्लउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 साहुभाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइ संवाहइ ।

१ B दीणहंमि २ B दाणहं ३ B करेवि हियइ ४ B विलसतहं वयंतहमि ५ B छहि ६ B णियय
 ७ B भंडोल्लइ

तं णिसुणेवि पमायपेउत्तहं मंतिउ धोवविहववणिउत्तहं ।
 अहं पुरजणमणयणाणंदणु सेवहं^१ धणवइसेट्ठिहि णंदणु ।
 पेइसहुं अतरु तरिवि सहुं आएं अवसिं लच्छि होइ ववसाएं ।
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
 घत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
 माइ महल्लमहुज्जमविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 तेण समाणु मइमि जाइव्वउ तं बोहित्थु तीरि लाइव्वउ ।
 देसंतरपवासु माणिव्वउ णियपुण्णहं पमाणु जाणिव्वउ ।
 दइवायत्तु जइ वि बिलसिव्वउ तो पुरिसिं ववसाउ करिव्वउ ।
 तं णिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरी वि णाहिं महु जंपिउ ।
 एक अकारणि कुवियवियप्पे दिण्णु अणंतु दाहु तउ वप्पे ।
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पेजलंतहो ।
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
 घत्ता । को जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
 एकुमिक्खु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
 विहि पडिक्खु अम्ह पडिसक्खइ अत्थहं छेउ करिवि को सक्खइ ।
 एकदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
 जइ सरुवदुट्ठत्तणुभासइ बंधुअत्तु खलवयणहिं वासइ ।
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चितंतहो ।
 जंपइ मामहु महुरकलाएं चंगउ वुत्तु पुत्त कमलाएं ।
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।
 घत्ता । जइ जणणिवयणविसविसमगइ दाइय मच्छरु मणि वहइ ।
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णिउत्तहं २ B अहो ३ B सेवहो ४ B पइसहु अंतरेपि सहु आयइ ५ B इज्जंतहो ।

अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
 अइमएण दप्पुम्भडु णावइ अइघिएण भोयणु वि ण भावइ ।
 अइरुविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वबिरोहविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
 खुट्ठइ जीविज्जइ जेम णवि तेम अखुट्ठइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमणिवि सयणइं ।
 णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु णसि बधुयत्तहो ।
 सो पिकखेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
 विहडप्फड विमुक्कसिंगारिं पच्चासन्नु खुहियपरिवारिं ।
 अबियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 घत्ता । पणवन्तिं करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्ठइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कंज्जे किर को पडिवज्जइ ।
 तुहुं परिपुण्णु अहिट्ठियदब्बें पडुसम्माणदाणगुणगब्बें ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवैं तइ वप्पहो ।
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिवि ।
 सुडु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
 जइ तउ ठाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

सविणउ भणइं काइं किर वुच्चइ ओसहु गुलियउ कासु ण रुच्चइ ।
हउं सकियत्थु अज्जु हउं घण्णउं हउ परमत्थगुणिहिं संपुण्णउं ।
सिज्झइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिए पुण्णहं ।
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ ।
आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।
घत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।
आउच्छिवि सुहिवंधवसयण बेवि परमसब्भावयरय ॥ १४ ॥
बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कहइ सइत्तउ ।
माए माए दिहु कज्जु अहिट्ठिउ भविसयत्तु महु समउ परिट्ठिउ ।
जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु ।
तेण सहाएं सव्वइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं ।
तं णिसुणेवि सरूवइं वुच्चइ आयहो सरलसहाउ ण मुच्चइ ।
एहु महंतु पुत्तु तउ बप्पहो सामिउं पउरधणहो माहप्पहो ।
सहुं जणणिए गेहहो णीसारिउ अच्छइ कढकढंतु मणि खारिउ ।
घत्ता । जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।
तो पहरिवि कण्णमहाविसिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥
आएंसहुं संकेउ ण किज्जइ पुव्वविरुद्धइ हियय ण दिज्जइ ।
जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।
जाम ण णेह महातरु भंजइ जाम ण मणु भूवालहो रंजइ ।
ताम उवाउ कोवि चित्तिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।
तेम करिज्जहि मज्झि समुदहो जेम ण मिलइ पुणु वि णियविंदहो ।
तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।
माइ अणिट्ठु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।
माणु मरट्ठु तासु दलवट्ठमि रयणायरहो मज्झि आवट्ठमि ।
करमि तेम परिवड्डियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।
घत्ता । तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।
सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ घरणि ॥ १६ ॥
अविसु वि जिणवरपडिमउं सिंचिवि अहिसिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अबहारिवि ।
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहुरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
 दिदु होज्जहि उत्तमगुणवग्गहो रक्खिज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चलतियमइहि पवड्डियमाणहु गयवइयइं दूहवइं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलसम्मणवयणुल्लावरहिं जो परतियहिं ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिच्चउ पालिच्चउ परधणु परकलत्तु णउ लिच्चउ ।
 तं घणु जं अविणासियधम्मं लब्भइ पुव्वक्खियसुहकम्मं ।
 तं कलत्तु परिओलियगत्तउ जं सुहिपाणिग्गहणि विदत्तउ ।
 णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
 अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
 तरुणितरललोयण मणि भाविउ पडुसम्माणदाणगुणगाविउ ।
 तहिंमि कालि अम्हहिं सुमरिज्जहि एकवार मुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मपुत्तुज्जमलंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवएहिं विढविवि आवहि अतुलु घणु ॥ १९ ॥

तो कुमार संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।
 अणिणत्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ ।
 अणिणत्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।
 अणिणत्तहि कलयलसंघइं करहवसहवाहणइं पयइं ।
 अणिणत्तहि दिढपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।
 अणिणत्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ ।
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ ।
 विरहदवग्गिअलुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।
 उम्मुहमुहकमलउ उइंउउ कज्जलजललवमइलियगंडउ ।

घत्ता । नियपइपिम्मपरव्वसिहिं अहिणवज्जोवणइत्तियहिं ।
 उप्पायउ कासु न रुहुरुहउ जुवइहिं सासु मुवंतियहिं ॥ २० ॥
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।
 दूरविएसवणिज्जवियड्डहं चाइदाइपडिवाइगुणड्डहं ।
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं च्छलु सव्वहं दिक्खेवउ ।
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देखिवि ससुहडविंदहो ।
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।
 चोरइ चरइं अणुज्जु अवक्कइ भडभोइयचंहोडचाणक्कइ ।
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।

घत्ता । अइबहु सम्माणदाणु करिवि संपेत्तिय संपुडिवि कर ।
 चडुलंगतुरंगिहि आरुहिवि संचल्लिय सुंदर कुम्बर ॥ २१ ॥
 अग्गेयदिसइं मल्लहंति जंति कुरुजंगलु महिमंडलु मुअंति ।
 लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब ।
 जउणानइसलिलु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।
 अन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त ।
 लक्खिउ समुहु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु ।
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।
 दिट्ठइं विउलइं वेलाउलाइं कयविक्रयरयवयणाउलाइं ।
 धम्मत्थकामकंखिरसुहाइं सुवियड्डवयणविलयासुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
 जलजंताकम्मंतरु करेवि करणइं पियवयणहिं संवरेवि ।
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
 घत्ता । णिज्जावयवयणुज्जुअमुहइं किंखवयइं णं णं भडइं ।
 संचल्लइं रयणायरहो जलि स्वरपवणाहयधयवडइं ॥ २२ ॥
 दिढ बंधइं जिह मल्लरगणाइं णिल्लोहइं जिह मुणिवरमणाइं ।
 णिब्भण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
 वहणइं वहंति जलहररउद्धि दुत्तरि अत्थाहि महासमुद्धि ।
 लंघंतइं दीवंतरथलाइं पिक्खंति विविद्धकोजहलाइं ।
 इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।
 दुप्पवणें घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
 कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
 तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइं लोय ।
 घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयसुहावणउं ।
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
 तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिद ।
 दूरुज्झियपमाय परिमुक्कचायचक्कलियगीढविंद ।
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
 फलतरु चुणंति सव्वइं मुणंति कुसुमइं खुडेवि ।
 किवि मिल्लिवि बंधुयत्तु सो भविसयत्तु पइसरइं तं अरन्नु ।
 तरलतमालतालीमालूरमालसालईदुमरवन्नु ।
 पिक्खइं कहिंमि ताइं पंकयसराइं सयवत्तसोहियाइं ।
 कत्थइं पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
 कत्थइं णिज्झराइं पडिरवकराइं जलरेणुभूसियाइं ।
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।
 कत्थइं मणइराइं किसलयहराइं दलवहलपत्तलाइं ।
 कत्थइं मुहरसाइं चितियवसाइं करगिज्झवरफलाइं ।
 कुसुमइं उच्चिणंतु मेइणि मिणंतु संचरईं एम जाम ।
 ता बोहित्थबाल निज्जियखयाल संमिलिय सयल ताम ।
 जंपइं बंधुयत्तु कंटइयगत्तु किं सयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुंहु णत्थि तुम्ह भाय ।

तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउहु ।

अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।

घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो मुग्गरघणइं ।

तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥

अहो लोयहो महु आएस माणु धरि अत्थि किपि माणाहिमाणु ।

न करिउवउ इत्थु वियारु को वि संचलहु तुरिय बोहित्थ लेवि ।

तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।

हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण एउ जुत्तु ।

उप्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।

इह रत्तिपरत्तिवि अहियदोसु विसहिउवउ कह दुव्वयणघोसु ।

तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।

णवि मुणहुं सवत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।

लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमथम्मु ।

घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।

बोहित्थइं लेवि दुरासि खलु गहिरमहासमुद्धि चडिउ ॥ २५ ॥

पमुक्के कुमारे दुरायारिएहिं अमोहे जलोहे वहंतेहिं तेहिं ।

थियं विंभियं तं वणिंदाण विंदं वियप्पाउरं करयलुग्गिणमुहं ।

अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण खद्धं अखज्जं ।

गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।

ण जत्ता ण वित्तं ण भित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।

ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।

खयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।

कयं दुक्कियं दोहएणं हएणं सुहायारभट्ठेण दुट्ठेण एणं ।

अणिट्ठं कणिट्ठं भुअं सप्पहाएं समुहे रउहे खयं तुम्ह जायं ।

घत्ता । सो णत्थि विसूरिउ जेण णवि तं पिकखेविणु दुच्चरिउ ।

धणवइ वि णिरोहायामुगउ इत्थु विच्चि विंभयभरिउ ॥ २६ ॥

तृतीयः सन्धिः

१ B ऊइ २ C adds इय भवित्तकहाए पयडियधम्मत्यकाममोक्खाए । इइधणवालकयाए पंचमी-
कलवणणयाए तीओ सन्धी परिच्छेओ सम्मतो ॥

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 बंधुयत्तु कुलकित्तिविणासु गउ वोहित्यइं लेवि हयासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि अमुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
 पिक्खइ ताम समुहि वहतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
 करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणाणिए जंपिउ ।
 णट्टु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।
 घत्ता । अण्णण्णइं चित्तिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
 सुट्टु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
 जियकुलमज्जु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्भारिउ ।
 कवड्डु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्जु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिण्वउ मं च्छुड्डु एण एम होइण्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसूरिय एणइ ।
 एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारद्वउ ।
 घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥
 पइट्ठो वणिंदो वणे तम्मि काले पहिट्ठो तहिं दुण्णिारिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
 कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिइं ।
 कहिंचिप्पएसे णिएउं णरिदं ण णट्टं ण रुट्टं सदप्पं मइंदं ।
 कहिंचिप्पएसे घणं कज्जलाहं गयं भुण्डिणीसावराहं वराहं ।

कहिचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।
 कहिचिप्पएसे मऊरं पमसं णडंतं पि अप्पाणयं विण्णडंतं ।
 घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।
 अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।
 कासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
 थिउ वीसवंतु न्वणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
 हुअ संझतेयतंबिरसराय रत्तंबरु णं पंगुरिवि आय ।
 पट्टि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
 मउलियऽरविंद वम्महु वित्तु उप्पन्न बालमिहुणहं मरहु ।
 परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।
 हुअ कसण सबत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसाल ।
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।
 एहइ पडिवणि कालि कालि गहभूअजक्खरक्खसवमालि ।
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।
 घत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।
 अहियरिवि मंतु सत्तक्खरउ परमप्पउ झायंतु थिउ ॥ ४ ॥
 परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
 सुणिमित्तइं जाग्रइं तामु ताम गयपयहिणंति उड्ढेवि साम ।
 वामंगि सुत्ति रुहुरुहइ वाउ पियमेलावउ कुलुकुलइ काउ ।
 वामउ किलिकिचिउ लावएण दाहिणउं अंगु दरिसिउ मएण ।
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।
 थोवंतरि दिट्ठु पुराण पंथु भविएण वि णं जिणसमयगंथु ।
 सप्पुरिस्तु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
 संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।
 चित्तवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
 पइसरमि एण विवरंतरेण निव्विडउ कज्जु किं वित्थरेण ।

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णैउ ।

भणु काइं ण सिज्झइ सउरिसहो अवगणंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाइं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।

चित्तिउ अचित्तिणिबुइवसेण कंटइउ असमसाहसरसेण ।

अणुसरइ जाम धोवंतरालु तं णयरु दिहु बवगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकबुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणेण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।

वाविकूवसुप्पहूवसुप्पसणवण्णयं मदविहारदेहुरेहिं सुहु तं रवण्णयं ।

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण
पिच्छए ।

सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण
वासए ।

पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं
पराणए ।

सरवरम्मि पंकयाइं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताइं
मंदिरे ।

हत्थगिज्झवरफलाइं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण
भक्खए ।

पिच्छिऊण परधणाइं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु
चित्तए ।

पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।
पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो

कहं गयं ।

पुत्तिचोज्जु कारणं ण याणिमो असंहमं एकमित्तएहिं कस्स दिज्जए
सुविग्भमं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।

णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअङ्गुघाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अह फलहंतरेण दरिसियणुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपएसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिडइं ।

पयडियपण्णयाइं णं णाइणिमउडइं चिंधइं ।

एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वड्डुकुमारिहु चित्तइं ।

जोएसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुडुअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसइसुदुत्थइ ।

घत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिबिंबतणु सण्णिउं सण्णिउं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरुवें सव्वंगिं अच्छेरयभूएं ।

हा विहि पट्टणु सुट्टुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।

इट्टमग्ग कुलसीलणित्तहिं सोह ण देइ रहिउ वणिउत्तहिं ।

टिट्टाउत्तएहिं विणु टिट्टउ णं गयजोव्वणाउ मयरट्टउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणाहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिहु तं पट्ठु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिक्खइ दरवियसंति णां सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकहमि लित्तउ ।
 पिक्खइ कणयबीहु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णां विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिक्खवि परिसकंतु णरु ।
 मुत्ताहलमालमुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्खियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिणं णीसासु मुक्खु घरलच्छिणं ।
 तूरभेरिदडिसंखसहासइं बीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपडरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलत्तुंगुविसालु ।
 वियस्सियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
 दिहु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सहं चित्तु व दिढबड्ढकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।
 तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
 घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
 भरहखेत्तम्मि काले चउत्थे जए वट्ठमाणम्मि तस्से य तित्थेसए ।
 सिंसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
 अट्ठमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वट्ठावियं ।
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
 देहि अम्हाण माणम्मि काउं दयं अक्खयं अब्बयं तं महंतं पयं ।
 घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।
 अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
 भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
 चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विडंसिवि ।
 चउविहसवणसंधु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्टि निसन्नउ ।
 सोवइ निंद जाम थोवंतरु तामन्नित्तहि चलिउ कहंतरु ।
 पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्जाणि परमेसरु ।
 नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिकलवण्णणाए भवि-
 सत्ततिलकपुरवण्णणो णाम चउत्थो संधी परिच्छेओ सम्मत्तो ।

फुडु धणमिन्नु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
 मह्हु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।
 घत्ता । तह्हु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।
 करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥
 तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
 जंढूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
 अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
 सुयणसमिद्धि समुन्नयमाणए दीह दिवड्डु धणुहं सयमाणइ ।
 सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्धलक्खपुव्वाउसि ।
 कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
 धणवइ रायसिद्धि सुपसिद्धउ पट्टपरिवारे तिवग्गसमिद्धउ ।
 परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।
 घत्ता । भूवाल नरिंदु सप्परिवाउ समंतिगणु ।
 तहो वयणु निगइ किं पुणु पउरु सपउरयणु ॥ २ ॥
 तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
 बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
 विणए ताइं मुणिंदु सन्नासिउ तेण वि पुत्तजम्मु आएसिउ ।
 सुउ उप्पन्नु सयणु परिओसिउ भविष्यत्तु तह्हु नाउं पघोसिउ ।
 परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसइत्थइ ।
 सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
 सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
 विणयवरिद्ध इट्ठपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।
 घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।
 परिपालिउ बालु लच्छिए दोहित्तउ भणिवि ॥ ३ ॥
 वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
 नाउं सरूवसरूवमणोहर उरयडि अज्झुम्मिल्लपओहर ।
 ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
 बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
 चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।
निग्गउ सोवि बेवि समहाइय गिरिमयणायरदीवि संपाइय ।
सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणइं सवत्तिविरोहिं ।
दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि ।
तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।

घत्ता । गिरिविवरि पइदु तं पइसंतु जाम सरइ ।

धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥
तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।
चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।
एवहिं वरतियरयणु लहेसइ अल्लु वि कहिउ जेम जं होसइ ।
तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।
गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वारु जिणभवणि निसन्नउं ।
भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।
सुहिण सुअंतु मित्तु पिकखेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।
पभणिउं माणिभदु जक्खेसरु एहु सुमित्तु मज्झु जाईसरु ।
तुज्झु समप्पिउ मइं निकखेवउ सहुं कंतइं मइं समु पिक्खिव्वउ ।
गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविंदहो ।

घत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिर्वई ।

थिउ होइ पसल्लु माणिभदु जक्खाहिर्वई ॥ ५ ॥
भविसु वि उज्झिवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोयइ ।
अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।
उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।
जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।
तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।
लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।
उट्ठहि जाहि ठाहि किं सेरउ एउ पट्ठणु असेसु तउकेरउ ।
तं वायंतु करइ साहारणु एउ न जाणहं काइंमि कारणु ।

घत्ता । मुहिं करयल्लु देवि परिचिंतइ विंभयभरिउ ।

इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्तिए ।
 किं पच्छनु को वि वेयारइ कबडिं जिणभवणहो नीसारइ ।
 अहवइ एण काइं सवियप्पें मरणु वि नाहि अपूरिं मप्पें ।
 खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।
 एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण बुच्चइ ।
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
 चडइ वीरु विट्ठयलोवाणइं वरभवणहो पिकखंतु निवाणइं ।
 मणिमहाइज्जयिज्जालवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचितइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥
 चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।
 कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।
 तहिं सुविचित्तचित्तपयसंचरि निरु सविसुडफलिहभवणंतरी ।
 दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरी ।
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
 मुहुमाळण मलयवणराइ व सिंहलदीवि रयणविक्खाइ व ।
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
 सो फलिहंतरेण सा पिकखइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंघणसीलजुवाणजणि ।

तहि पिक्खिवि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥
 उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।
 जंधोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
 वियडु नियंबविंबु सोहिल्लउ रेहइ अच्चाइच्चकडिल्लउ ।
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।
 समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहि गिज्झउ ।
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइज्जु महाजलु ।
 पीणुन्नयनिविडइं थणवट्टइं निंभिंमट्टइं हारावलिथट्टइं ।
 मालइमालाकोमलबाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंबिर ।
 रयणाहरणविद्वसियकंठिं वेलासिरि व उबहिउबकंठिं ।
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।
 उचुंगिं तिकखगें नासिं पच्छन्नेण व अमुणियसासं ।
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलहिं ।
 भउहाजुअलएण सुविहत्तं भालयलेण अद्वससियत्तं ।
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।
 सौ पिकखेवि अणोवमरूवें अच्छेरइं विब्भमसंभूवें ।
 बोल्लाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं ।
 हे मालूरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।
 कारणु काइं नयरु जं सुन्नउं मदविहारदेहुरहिं रवन्नउं ।
 राणउं कवणु आसि इह राउलि धयतोरणमणिखंभरमाउलि ।
 तं निसुणेवि सलज्जियवयणी थिय हिट्टामुहपगलियनयणी ।
 मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।

घत्ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।
 वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु संजोइउ ।
 पइउ कडक्खचक्खुविखेविं नं पढमावयासु अबलेविं ।
 चित्तइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो ।
 भायरपियरमित्तसुहिवंधव होंति पढमदंसणि सुहि बंधव ।
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।
 बहुविहु एम वियप्पु वहंती ठिय महि वामइं पइ विलिहंती ।
 पढमदंसणायामविओहिं अच्छइ जाम एम मइमोहिं ।
 तं पिकिखवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।
 जं घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ ।

घत्ता । तिं वयणिं ताहि मणु अहिमाणकलंकियउ ।
 कुलमग्गायारि दूसणु सहिवि न सक्खियउ ॥ १० ॥
 सविणय बलिय कुलंकुसवन्नइं करिणिवरोहवियक्खणसन्नइं ।

अग्घजलोह पिय सिंगारिं दिनु सुवन्नमेणभिगारिं ।
 आसणु कणयवीहु अप्फालिउ सुयणु बइहु वयणु पक्खालिउ ।
 किउ गउरउ मग्गे पडिसूरिं वरतंबोलु दिनु कप्पूरें ।
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
 भोयणु भुंजाविउ सुहचारिहिं छडरसलहु अखंडपयारिहिं ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामोयविमइणु करयलि मलिवि दिनु हरियंदणु ।
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिनु कप्पूरिं ।
 करपेसियइं णियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ट सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
 घत्ता । तउ काइं कहमि सुंदरसुयण अम्हंतणिय विचित्त कह ।
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुब्बिसह ॥ ११ ॥
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिढसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नचउब्बिहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालिं अंतरियइं ।
 घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोल्लियइं ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।
 अंसु फुसंति चवइ मिगलोयण हेट्टामुहमुहकमलपलोयण ।
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्टणि तेण सयलु जणु मारिउ दल वट्ठिवि समुहि संचारिउ ।
 केण वि कारणेण खलहुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय ।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि ।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।

घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥

तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं ।
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ ।
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ ।
जेण समाणु वणिज्जे आयउ तेण जि वणि घल्लिउ असहायउ ।
सेरैउ दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।
विहिवलणिं संघडिउ समागउ मंच्छुहु होसइ सयलुवि चंगउ ।

घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।

सज्झसिवि गयाइं मयरद्धयसरसल्लियइं ॥ १४ ॥

ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं ।
विब्भमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं ।
परपेरियमणाइं जंपिज्जइ जं ठिउ तुरिउ किन्न तं किज्जइ ।
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।
जाम्वहिं मज्झु को वि पइं देसइ तामहिं सव्वु तेम तं होसइ ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।

घत्ता । तो चिंतिउ ताए एहु कोवि सामसु नवि ।

संवरीउ वियारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥

ताम ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं ।
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।
नियकुलमगायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।
थियइं वेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।
ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलुणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।
 लइ वटइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंतरु ।
 तो पिक्खवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।

घत्ता । आघुट्टइं ताइं सत्त परमसिद्धक्खरइं ।

सम्मत्तिं जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अँराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पट्ठवाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंदट्टहासो ।
 सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिगरिक्खो ।
 सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
 महापावकम्मो सुसंधट्टगाढो कयंतुव्व कुट्ठो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।

घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुलिंददितु सयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
 न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं वालिं धारायरु निरुड्डु जिह कालिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
 तं निसुणेवि निसायरु झक्किउ परिचिंतइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।

घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।

पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥

एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।

आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्खिख केणवि नियमज्जाय न रक्खिय ।
 एहु अउच्चु कोवि महु भावइ अन्नु वि नियलोयणहं सुहावइ ।
 इउ चिंतंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
 नामग्गहणु विहंगिं जाणिउं पियपेसलवयणाहिं सम्माणिउं ।
 अहो भविसत्त काहं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
 तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।

घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।

धणकणयसमिहु पुरु सहं कन्नइं अल्लविउ ॥ १९ ॥
 जो तहिं आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
 पहु पुरु पउरु मज्झु अणुराइउं भंजिवि जेण दियंबरि लाइउ ।
 सन्धिं हउं नयरिं अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।
 तं मुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।
 मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
 मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संवारिउ ।

घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।

अह दुग्गइ निंति असमाणियइं न जैंति खउ ॥ २० ॥
 तिं वयणिं परिओसियगत्तइं विन्निवि तक्खणि हुअइं सइत्तइं ।
 भविसमहानरेण तो बुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
 तं पडिवण्णु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।
 पूरिय रंगावल्लिजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
 दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
 वड्डिउ नंदिसहु चउपासहिं अहिहवसिरिमंगलविन्नासिहिं ।
 सा भविसाणुरुअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।
 परिहाविय सेयंबरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
 उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।
 दसण चिहुर कररुह निष्कंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु छुहु तिलउ बद्धारिउ ।
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
 ता सुहपियदंसणि अणुराइय भविष्यत्तकरपल्लवि लाइय ।
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
 निहुअनेहनिभरमणमिसलइं मुहमारुयपरिओसियभसलइं ।
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
 भामरि देवि वि हूइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
 तहिंमि संति संतिहरि करेप्पिणु विणए कुलदेवय सुमरेप्पिणु ।
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
 सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
 निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
 मयणवियारु ताम उप्पज्जइ अच्चुब्भडविलासरइ छज्जइ ।
 रमहिं भोय परिवड्ठियमयणइं निभरदरमउलावियनयणइं ।
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
 सरहसगाढालिंगणपीलइं निहुअसरसपरिउंवणसीलइं ।
 वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
 सरसरुवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
 उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
 थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।
 घत्ता । एत्तियए कहेवि धणवालिं सरसइ नमिय ।
 भविष्यत्तहो कव्वि संधि समाणिय पंचमि यै ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्थियइं २ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहयणवालकयाए पंच
 मीकळवण्णणाए भविष्यत्ततिठकपुरपवेशविवाहकल्लाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

सुब्बवयवणेहिं तववयनियमगुणन्नइय ।

तं निसुणहं जेम कमलइं सुवपंचमि लइय ॥

अच्छउं ताम एउ अक्खमाणउं दीवंतरि भविसत्तकहाणउं ।

कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।

अच्छइ दुक्खमहण्णाविखित्ती सुअविओइजालोलिपलित्ती ।

आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।

रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।

किं कइयहंमि दिवसु तं होसइ जहि सो सरहसु सौइउ देसइ ।

दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।

गयउरि सब्बउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।

कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।

एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।

यत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरण ।

अह मेलहि पुत्तु अह संखेविं दइ मरण ॥ १ ॥

एत्थंतरि अज्जियगणसारी सुब्बव नाउं महब्बवधारी ।

तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।

हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।

किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रइ मन्नहिं ।

सुहदुक्खइं कयधम्माहंमि जीवहो होति पुराइयकम्मि ।

मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।

किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।

कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।

अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।

यत्ता । गुरु पुच्छि वि पुत्ति सुअपंचमि तिविहेण लइ ।

जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥

तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्मसुहवयणी ।

कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।

सुब्बव कहइ सुणंतहं सब्बहो पढमागमि नंदीसरपब्बहो ।

अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
 थितियकामवेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिव्व घरवासि वसंतिहिं ।
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
 जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिब्बउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चसकालि जिणु अंचिवि ।
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहसाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ मुणंतहं ।
 धम्माहम्मवियारणु लक्खवि अखलिउ बंभचेरु परिरक्खवि ।
 तिमि काल जिणनाहु नवेप्पिणु तहिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिबन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
 छट्ठिहि एक्कवार सुंजिब्बउ तवविहि पुन्नपुंजु पुंजिब्बउ ।
 घत्ता । अच्छिब्बउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सव्वइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
 पच्छइ पुणु उज्जवणु करिब्बउ पंच पयारु सव्वु वि वरिब्बउ ।
 पंचिदियहं वियारु जिणेव्वउ मंगलु पंचपयारु भणिव्वउ ।
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताइमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विडेणारउ तं जि निओउ ।
 घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
 सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय मुद्धइं ।
 दरिसियपुज्जमहिम दिहिगारी भवियायणमणनयणपियारी ।
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
 मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।
 मासि मासि पुन्नप्फलु संचइ मासि मासि इंदियबलु खंचइ ।
 मासि मासि गुरुचरणइं बंदइं मासि मासि अप्पाणउं निंदइ ।

घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।

पुण पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥

तं निसुणेवि कलुण दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
 करिवि पणाउ तिनानपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
 तहो आगमणु कहिंमि जइ देक्खहो तो सव्भावसरुवइं अक्खहो ।
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।

घत्ता । तो भणइं मुणिंदु एयहिं नंदणु नउ मरइ ।

बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥

अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
 एत्थु वि पुण आगमणु करेसइ अहु रज्जु नरवइहिं धरेसइ ।
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुबहुसयइं वरेसइ ।
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
 तं निसुणेवि जणणि परिओसिय आसावसरवियप्पि पोसिय ।
 सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तिन्ती ।
 बंधुयत्तहो जणेरी मणि झूरइ धणवइ पहुअत्थाणि विसूरइ ।

घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।

चिरयालपवासि मच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउअयसहो ।
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुद्धिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।
 घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
 पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥
 विहाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिद्वयहिं ।
 हा विहि मइं सिक्खविउ विरूवउ मंच्छुडु महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
 वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
 किं समुद्धि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।
 किं महुतणउं वयणु मणि बुज्झिवि मुअ विन्निवि अवरुप्परु जुज्झिवि ।
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।
 घत्ता । पुरि अंभरहुल्लु सरससहाउ सणेहवउ ।
 खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
 एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
 एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिंमि नउं पुच्छिउं ।
 थिय चिंतंति सुइरु वंच्छिच्चइ अवसरु कहिंमि न हुउ पुच्छिच्चइ ।
 कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
 घत्ता । तं निसुणिवि तेण गियसहएसहो संचरिउ ।
 जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिबच्छल्लु सरंतउ ।
 परिचितइ परिवड्डियसोएं काइं एण महुतणइं विहोएं ।
 अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणाहिं सल्लिय ।
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणाहिं दुल्लालिउ ।
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
 एउ चितंतु कंतु दुव्वयणउं पिक्खवि अंसुजलोल्लियनयणउ ।
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

यत्ता । नीसासु मुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंबु ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
 भणइं कुमारु पवड्डियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
 घणवइ नाउं जणणु अम्हारउ नरचरिंदपरिवारपियारउ ।
 मायरि कम्बल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।
 सइ चारित्तसीलसंपुत्री लच्छिहिं तणइं अंगि उप्पन्नी ।
 अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जे आयउ ।
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

यत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पुणु गउ वोहित्थइं पिल्लिवि ।
 हउंमि तित्थु वणगाहणु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
 गिरिकंदरि सो विवरि पइट्ठउ तं लंघिवि पुरु इउ मइं दिट्ठउ ।
 घणकंचणसमिद्धु जणवज्जिउ तं पिक्खंतु भमिउं अपरज्जिउ ।
 दिट्ठु सयलु धुयधयमालाउलु सालंकारु सगेहु सराउलु ।
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।
 पुणु भोयणु भुंजाविउ लीलइं बिन्निवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।
 तिं तुहुं मज्झु दिन्न सहं वित्तिं मइं परिणिय परिओसियचित्तिं ।
 बिण्णिवि थियइं भोय भुंजंतइं रइरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसब्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
 तो वरि मंतु किपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
 बिण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥
 चंदप्पहु जिणवरु जय कारिवि सुदिद निविड वासणइं समारिवि ।
 देवित्तल्लु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
 चलियइं बेवि लेवि नियखंधिं नीसरियइं तहो विवरहो रंधिं ।
 पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
 पयफंसिं परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
 चेलियाइं णाणाविह्वन्नइं जाइजाइ लोयणहं रवन्नइं ।
 बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि क्याइं पुंजइं नयणाणंदिरइं ॥ १६ ॥
 मणिकेऊरकडयकडिसुत्तइं मणिकंउअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामइं आहरणइं विचित्तबहुनामइं ।
 परियलउवहिवेसकल्लोलइं उज्जलकणयथालकचोलइं ।
 पट्टासणइं कडयवेयडियइं विहुमदुमचामीयरघडियइं ।
 सिरिकुलभवणरवणसिंगारइं दप्पणकलसचमरभिगारइं ।
 अंजणघुसिणतूलिपल्लंकइं चरुयकडाहसुवन्नमडकइं ।
 संखसिप्पिवहुगुणसंभूअइं अवराइमि अणेयबहुरुअइं ।
 परियड्ढिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।
 घत्ता । उत्थामिय सावि नायमुदसिज्जइं सहिय ।
 चित्तियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥
 धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंधिवि ।
 अच्छमि जाम तित्थु वणि लीलइं सुरकिन्नरविज्जाहर कीलइं ।
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
 लग्गइं पंचसयइं वोहित्थइं पब्भट्ठइं वेलाउलतित्थइं ।
 झीणइं 'तित्थि तित्थु भमंतइं कहिंमि नाहि सुहि निव्वुइ पत्तइं ।
 हुअ वणिउत्त सयल मुहकायर गलियगव्ववसाय अणायर ।
 ललियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
 सिढिलचरिय परिवज्जियसंजम निद्धण निरलंकार निरुज्जम ।
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।
 डज्झइ को न महासइसाविं अम्हइं खउ गय तेण जि पाविं ।
 घत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।
 हक्कारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥
 सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
 विन्नवि ताम लयाहरि दिट्ठइं मउअतूलि पल्लंकि निविट्ठइं ।
 तक्खणि कन्नोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहुं देविए लक्खिउ ।
 जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हइं मि पयासहो ।
 तं निसुणेवि सोवि संचल्लिउ पिक्खिउ जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुद्रिय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खवि ताए बंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु पहाउ नाइं मसि खप्परिण ॥ १९ ॥
 पिक्खवि भविसयत्तु सियवंतउ सालंकारवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सबिप्पु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।
 काइं विढत्तु वित्तु ववसायहो कुसलु खेसु सव्वहो संघायहो ।
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसबिडं वियकायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्यउ ।
 नियकुलमगायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥
 एवहिं करहि किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नहु जं बलिवि लइज्जइ ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एकंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहुं एकसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥
 तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसन्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।
 अन्नुवि निंदिउ गरहिउ तेहउ एव्वहिं जम्मि वि न करइ एहउ ।
 पच्चेलिउ आयहो पिउ वुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।
 जइ हम्मइ दुव्वयणकरालिं तो एमहिं जि करइ जं कालिं ।
 अह कुलमग्गविणासहं आयहं कवणु गहणु बैहु महंमि वरायहं ।
 पिउ आयहि समाणु जं वुच्चइ तं किर कुलमज्जाय न मुच्चइ ।
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।
 इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।
 आएसिय कम्मयर पधाइय इंधणसलिलसमुच्चइ लाइय ।
 महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।
 घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।
 लइय वेल वित्थारिउ परियलु कणयथालु कच्चोलसमुज्जलु ।
 बड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।
 लीलइं भुत्तु विसेस बिहोएं पुणु कप्पूरकरंबियतोएं ।
 चुट्टिउ रयणकणयभिगारिहिं थिय तरुमूलजालि वित्थारिहिं ।
 पुणु वणि घरविट्ठइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।
 पिउ जंपिवि नयविणयकयत्थें दिहु घुसिणु तंबोलु सुहत्थें ।
 घत्ता । तं पिक्खवि तित्थु सिरु विहुणंति भणंति नर ।
 अहो देखहो तुम्हि पुण्णहं तणउं पहाउ पर ॥ २३ ॥
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।
 अम्हइं दीविं दीउ भमंता मुअ ववसायसयइं चिंतता ।
 कहिंमि नाहिं एक्कुवि लउ पाविउ पच्चेल्लिउ नियमूलु विलाविउ ।
 तुहुं पुणु घल्लिउ इत्थु वणंतरि थिउ असहाउ दुपेच्छि दुसंचरि ।
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ ।
 एत्थुवि वणि विट्ठत्त किम संपय किम सियवंत कंत सुंदरवय ।
 वुच्चइ पुव्वक्खिय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामइण ।

इत्थियइं कहेवि संधि समाणिय धणवइण ॥ २४ ॥

षष्ठः सन्निवः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।

पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।

भविसिं ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।

जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।

सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।

निबिडइं बहुबंधइ बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।

वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।

तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।

दूरट्ठाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।

होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।

घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतियहिं ।

सहएसहो सवडम्मह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥

चवइ कोवि संभरिवि सएसहो मच्छुडु होसइ च्छेउ किलेसहो ।

कोवि भणइं परिवद्धियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।

कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।

कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।

एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।

घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासिं खाइउ ।

कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।

घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।

इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥

इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वट्ठारिउ ।

पुज्जिय जलदेवय वित्थारिं पुप्फक्खयबलिदीवंगारिं ।

सहुं लोयहिं आरुडु महानरु मुक्कबंध उच्चल्लिय मोगगरु ।

१ C adds इय भविसत्तकहाय पयडियधम्मत्थकाममोक्खाए वुहधणवालकयाए पंचमिफलवण्णजाए बंधुयत्तलिउयपुरप्पवेसभविसत्तमेलापणं णाम छट्ठमो संघी परिच्छेओ सम्मतो ।

लइय पवण धयवड संपालिय कंडवइहिं जलमग्ग निहालिय ।
 दिन्न तूर उग्घोसिउ कलयलु छुडु छुडु हल्लोहलिउ महाजलु ।
 तो भविसाणुरुव गमसंकुल नियकरु जोइवि जाय समाउल ।
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुणक्खइ ।
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
 घत्ता । पिक्खेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
 अज्जवि भविसयत्तु तडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
 तं निसुणेवि सरूवहि पुत्तिं वुच्चइ दुन्नयदोसनिउत्तिं ।
 चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।
 मइं धणु देवि वणिज्जिं आणिय एवहिं तेण तुम्हि सम्माणिय ।
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।
 घत्ता । पल्लट्ठहु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
 जाणामि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
 एक्कवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
 तइयहं हउं कुलमग्गहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥
 वहणसमूहु निएवि जलि जंतउ भविष्यत्तु रुणरुणइं महंतउ ।
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।
 विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विधिंतिउ ।
 तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
 हयदाइयदुब्बवयणभविंतिए एव्वहिं मरइ माइ विणु भंतिए ।
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
 खलखुहपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
 अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
 इच्छइ जइ वि नाहि तो फिट्ठइ दिढसीलहो बलेण जइ छुट्ठइ ।
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
 वुण्णउं रुलुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।
 चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिढिलकसघायहिं ।
 जहिं सैंउं पिण्ण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
 तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
 सीयलमारुण वणि वाइउ तणु अप्पाइउ ।
 करयलि नायमुह संजोइवि पुणु पुणु जोइवि ।
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
 पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
 पुणरवि तें पएसैं परिसक्कइ कहिंमि न थक्कइ ।

दुम्मणु तं पइहु वरमंदिरु नयणाणंदिरु ।
 पियहिं पयल्लयाइं परियच्छइ सां न नियच्छइ ।
 सुमरिवि वारवार उम्माइय पंचमु गाइय ।
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।
 पइसइ चंदकंतिचइतालइं सव्वसुहालइं ।
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।

घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥
 इत्थंतंरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।
 अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती ।
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।
 मउअतूलिपल्लंकु मुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।
 बंधुअत्तु वि करेवि इकंतंरु ताहि पदुक्कु फलयभवणंतरु ।
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।
 भमरु अमउलियकमलदलच्छिहिं नं दारिइकंदु धनलच्छिहिं ।
 बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लंकि बईसहि ।
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।
 मुडि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।
 गयउरि जाहि समउ सुहिलोएं परियणु परिपालहि सुनिओएं ।
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।

घत्ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।
 चिंतंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।
 उट्टिय संवरंति विहडप्फड दौच्छिउ रे ऊसरु तियलंपड ।
 नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु साणुगइहु खरु ।
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुद्धउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ बलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

विक्किड इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।
 जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विहुणाविउ ।
 तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
 लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंखइं ।
 पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
 वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
 गुज्जावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।
 कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।
 आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
 घत्ता । तं पिक्खवि सा भवयत्तसुय अहिणवमुणालसोमालमुअ ।
 परिचित्तइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
 परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
 पियमि सलिल्लु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
 तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।
 लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
 विसहि पुत्ति मं काउ किलेसहि पुणरवि चित्तियसुहइं लहेसहि ।
 भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
 जंपइ किंपि नाहि सवियारिं सहुं सवियड्डुजुवइपरिवारिं ।
 समुहुं सएसहो दिनु पयाणउं वहइ समूहु समुन्नयमाणउं ।
 समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।
 घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।
 नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
 निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
 सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
 कुरूलिउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
 कुरूलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धवणवालकयाए पंच-
 मीफलवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्खणि सो पइदु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 घाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि विचारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिल्लिउ परिहैत्थु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पडुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसकंखिहि करहवसहवाहणहिं असंखहिं ।
 ता दिहि दिंतु सयलसुहिबिंदहो सिद्धि पराइउ पासि नरिंदहो ।
 घत्ता । जाणाविउ पुत्तहो आगमणु पडु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्नु मणि ॥ २ ॥
 एत्थंतरी जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि धरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहसिय ।
 पट्टणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिदु विंदु रहसेण पघाइय अवरुप्परु आवीलिय साइय ।
 सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडहसंखनिग्घोसिं पट्टणि पइसरंति परिओसिं ।
 घत्ता । घणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 सहियरि एहु सुसिद्धिहि नंदणु पुत्तु सरुवहिं नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाघणु विढविवि आयउ ।
पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।
एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।
बंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।

घत्ता । आणंदसमागमगविभयइं संभासणवयणइं थंभियइं ।

सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
वहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।
दुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।
निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।
वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
विणउ करेवि नेवि आसण्णए एह तउ सासु पदरसिय सन्नइं ।
थिय तहितणउं वयणु अबलोइवि पचासन्नु जुवइजणु जोइवि ।
नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।

घत्ता । तो वहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।

दरिसिवि मुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं बहु ॥ ५ ॥
जणणिहिं वयणु सुणेवि अणुज्जे सण्णिउ नियपरिवारु अलज्जे ।
नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।
तो लंजियगणेण ओसारिय लहु इक्कंतभवणि वइसारिय ।
परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।
संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।
अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।
लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंगारहि ।

घत्ता । निस्सुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।

अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूबमहल्लउ ।
दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
 घत्ता । वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्टियइं ।
 पिक्खेविणु सा भविसाणुमइं पच्चेल्लिउ दुक्खु समुव्वहइ ॥ ७ ॥
 एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।
 ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
 दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
 खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगमु रइनिहाणु ।
 नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
 रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।
 पडुपडइसंखकाहलनिनादु अंतरिवि चडइ वंदिणहं सहु ।
 तहिं जो किउ सुहिसयणाणुराउ सो दुक्खु तहो जम्मणि विजाउ ।
 घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
 परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
 जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
 घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
 घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
 घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।
 घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
 घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
 घरि घरि कय वत्थाहरणसोह घरि घरि आइइ महाजसोह ।
 घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
 घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।
 घरि घरि सिंगारवेसु घरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
 तं गयउरु सो पउरसमागमु सो सियपक्खु वसंतहो आगमु ।
 ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।
 सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।
 सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुंरहिमि रइ किज्जइ ।

जहिं उज्जाणपुरेइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
जहिं मरुकुंदकुसुमसंचलियउ दैवणयमंजरीउ नवहलियउ ।
जहिं आर्यबिरफुल्लपलासउ सोहइ नाइं पलित्तु हैवासउ ।
जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।
घत्ता । जहिं मालइकुसुमामोयरउं चुंबंतु भमइं वणि महुअरउं ।
अइमुत्तए वि जहिं रह करइ सो बालवसंतु को न सरइ ॥ १० ॥
ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हुपयासिरि ।
चंदणछडउ दिण्णु जणु पेसिउ अहिसुहु मंगलकलसु निवेसिउ ।
पंगणि वित्थरियइं सयवत्तइं घरियइं दहिदोव्वक्खयपत्तइं ।
केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिंमि न दिट्टउ ।
तं निसुणिवि सहसत्ति चमक्किय उट्ठिय सोयदवग्गिदमक्किय ।
गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।
जाइवि ताम सैरुवइं जाएं जणणिवयणसंकेयसराएं ।
घत्ता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।
संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥
पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हतणउं सत्थिल्लउ ।
भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
केणउं किंपि समग्गलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।
तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
किउ संघट्टु विट्ठुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।
हा विवरीउ जाउ विहि दुट्ठिय रल्लुघुलंति सहसत्ति समुट्ठिय ।
घरुमि न पत्त समुन्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।
घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
को पिक्खवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥
हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं ह्यइं ।
हा पुत्त नयरि वड्ढावणउं महु दीणहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं बलिवि न दिहु पुणन्न मउ ।
 हा पुरि छणदियहु समावडिउ महु दीणहि दुच्चसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुदहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहुं भरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो घणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिवज्जइ आएं वद्धावणउ न छज्जइ ।
 तं निसुणिवि अन्निक्किं वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
 जाय बोल्ल घणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारण रोवइ कमल सदुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सकइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
 तो घणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणिं थक्कु तहो आणिवि सक्को वि असक्कु ।
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चित्तवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।
 इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
 आयहिं कंतु रुव्वगुणवंतउ रायसिद्धि जो पउरि महंतउ ।
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइय ।
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारणु ।
 चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
 जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।
 छेयद्विय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
 भणइं मुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
 दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।
 सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगसु चाहहो ।
 मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।
 अज्जवि एह भणिव्वी राणी होसइ बहुनरवरहं पहाणी ।
 तिं वयणिं आणंदु पणाच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
 सुव्वय भणइं करहि दिहु पच्चउ जम्मसए वि न होइ असच्चउ ।
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
 घत्ता । थिय लीहउ दिति गणांति दिण वयसंजमनियमनिउत्तमण ।
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥
 तो धणवइवि पउरु संजोइवि पियपाहुइं अउव्वइ ढोइवि ।
 दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
 सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।
 परमाणंदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।
 सिद्धिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं घरइ न पयडउ जंपइ ।
 सुकयकम्मफलसंगइतुल्लि आयहो इक्कहो रयणहो मोल्लि ।
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पडुमंदिरि वि न दीसइ ।

घत्ता । अह बिंभड किज्जइ काइं मणि कयउन्नहं सिज्जइ किन्न जणि ।
 पुव्वक्खियकम्मनिबंध किय गड तज्जइ जं तिणवंति सिय ॥ १८ ॥
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।
 हलि हलि पुत्ति काइं थिय बुद्धी सा सकियत्थ जुवइ कयउन्नी ।
 जा भहु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउं पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्ठिय रोसिं बुत्तु कुमारु सगग्गरघोसिं ।
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिब्बउ ।
 अन्नहिं दीवंतरि उप्पनी सयणाहिं विच्छोइय सुहउन्नी ।
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालाविं वलेव्वउ वित्तइं पाणिग्गहणि करिब्बउ ।
 तं निसुणेवि समाउलिहूअए जाणाविउ घणवइहि सरूवए ।
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
 आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्ठिय चित्तइ तुंगतवंगि परिट्ठिय ।
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिमि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
घणवहं वि पसाहियसव्वसिय थिउ संधि समाणिवि अट्ठमिये ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसव्भावरउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयादुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभइजक्खेसं अच्चुअसग्गसुरिंदाएसं ।
चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निकखेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्ठइ एउ चित्तिवि सविलक्खु पयट्ठइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।

घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगुं दिहु वीरिं परिचित्तिउ अवलंबिय धीरिं ।
अणिमिसनयणु अणोवमु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिढिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।

घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए डइघणवालकयाए पंचमिफळवण्णयाए कमलतिरिद्धनिययणनिस्तीकरणं णाम अट्ठमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंबंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।
 एहु महु मिच्छु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
 बहुघणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
 घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंगु धणु ।
 तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
 एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
 सोहइ रणझणंतु किंकिणिरउ घवघवंतु घग्घरयमहारउ ।
 चउदुवारचउपुरयपइन्नउ चैउसुमत्तवारणयरवन्नउ ।
 जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।
 नं नियमणिमऊहकयभेयहिं तैज्जइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिच्छेयहो ।
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 घत्ता । तं तुंगतवंगु पिक्खवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥
 तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
 सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगमु होसइ ।
 पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
 तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
 दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।
 नायमुहमणिपमुहवरिट्ठइं मणि चित्तियइं विमाणि बइट्ठइं ।
 वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
 खयरिं भविसयत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चिंतियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहुं सोएं ।

अच्छइ भरणपइज्जइ संठिय मुणिवरवयणाएसपरिट्ठिय ।

दियहइ तीस गयइं चिंतंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति वेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छड्डिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहपिं खोहिय सुव्वयावि सवियपिं ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिक्खिवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभट्टु पियवयणइं भासइ ।

सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पधाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिनु सणेहालिंगणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्थि सइं उट्ठाविउ नयणहिं मुहदंसणसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्बारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगल्लइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभट्टु संभालिउ बहुपरिमलकुसुमहिं ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि वियणु एक्कंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सविथरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चितविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।

अल्लुमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाघणु आणिउ राएं पडरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पणु गउ राउलहो तुरंतउ पाहुडु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमिन्ति किं गहणु ।

तउ मग्गिउ देमि अल्लुवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदिं ।

एयहो नरहो विणयनयवंतहो न करिव्वउ निरोहु पइसंतहो ।
तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिण वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्तं तहो तिल्लायरु अज्जु पैयत्तं ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।

रक्खेव्वउ गुज्जु जाम पईसमि रायसह ॥ १० ॥

तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सहु पुत्त गुज्जु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।
भणइं कुमारु वयणि दिदु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु धुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु धरिणि तुम्ह वहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसइलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जहिं धूमंघारि सूरु न दीसइ नवि गयणु ।

तहिं असरणि रन्नि मइं संभरिउ तुम्ह वयणु ॥ ११ ॥

तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।
पसरि पइदु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।
मढविहारदेहुरहिं रवन्नउं बहुघणकणयरिद्धिसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिदु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उद्देसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गउ तेण पहेण तं वरमंदिरु पंचमउ ।

आरूढु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विन्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणघम्मरयाइं विणिणवि दियइं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निद्धणु निव्ववसायउ ।

बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सैरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्टमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयत्तु महु सज्जणु जेण पुत्त तउ नै किउ विमइणु ।
ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।
जा एवडु कज्जु थिउ झंपिवि पइहरि दुब्बावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंविउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह मइलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥
एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।
आणिउं जं तहो नयरहो होंतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविंदि वि ।
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहिरि माइ इउ तुज्झु जि जोगगउ सयणविंदि पयडावियभोगगउ ।
तं पिकखेवि जाउ सुहसंगउ कुंकुमेण उव्वट्टिअअंगउ ।
पुणु वि जक्खकइमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिन्नु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविंदत्तु पिकिखवि अतुलु महाविहउ ।

वट्टिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥
कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।
बडु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु धम्मिल्लकुसुमपव्वहारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंघइं ।
पूरिउ रयणवूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मैणिवद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकडिसुत्तउ ।

सुहि मणिचूडहो कंकणजुयलउ सोहिउ अन्नहारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिक्खेविणु ताहि अंगइं मयणुक्कोवणइं ।
 रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुइ दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मल्लंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविट्ठसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंतिसमुज्जलदित्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइइ सवत्तिहिं पंगणि ।
 घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
 पिक्खेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥
 कंतिहिं तणिय कंति पिक्खंतहो माणु मरट्ठु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिक्खिवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अन्नवि वयणु सुट्ठु सुपसत्थउ मंछुडु सोवि जाउ सकलत्तउ ।
 एउ चिंतंतिहिं माणु कलंकिउ तं पिक्खिवि परिवारु वि आसंकिउ ।
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।
 घत्ता । मणि संक पइइ मइलिउ चित्तु सदुल्ललिउ ।
 हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
 दिनु सखुवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति समिडु न रुचइ तो निरु नीसंदेहु न मुचइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विक्खेविं ।
 उत्तु सखुव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।
 सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।
 तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मलहंती ।
 ताएं जि दूरहो जि परियाणिय दिब्बाहरणविसेसिं जाणिय ।
 उट्ठिय समुहं करिवि पणवाइउ पुच्छिय तुडु पुत्तु किं आयउ ।

घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।

पुणु वालिवि दिट्ठि बढमुट्ठि पच्छन्नु किउ ॥ २० ॥
 तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।
 भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।
 जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।
 अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।
 अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुद्धत्तिं ।
 अन्नहिं समुद्धु समासिउ मुद्धइ किं किज्जइ विग्गोवउ सुद्धइ ।
 ताइंवि पंगुरणहो अब्भंतरी लाइउ तिल्लु हसिवि चित्तंतरी ।
 अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।
 अन्नइं अहरउ नयणकडक्खिउ अन्निंवि हसिवि अन्नहो अक्खिउ ।
 अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।

घत्ता । मुहि अंचलु देवि हसइ समुब्भट्टु तरुणियणु ।

लइ लायहो तिल्लु बालहिं उब्भंस्वरिउ तणु ॥ २१ ॥
 अन्न भणइं मं हसइ वराई मं कुण मच्चइ सुत्त वराई ।
 अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।
 अन्न भणइ मं करइ विहासइं को जाणइं विएसपरिहासइं ।
 मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु ।
 अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।
 तं निसुणेवि बहुगुणसुअहिं किउ पच्छन्नु महंतरजुवइहिं ।
 लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणंदिं ।
 गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।
 एत्थंतरी नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।
नवकारिवि नाहु नवमउं संधिपवेसु किउ ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।
दाइयदुप्पवंउ आयन्निवि माणकसायसल्लु मणि मन्निवि ।
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।
निययजणेरिवयण संपेसिवि पुब्बावरसंकेउ गवेसिवि ।
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवह्विसमसंचारहो ।
जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्खार तुरंगम ।
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।
जहिं अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसबब्बर ।
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।
घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।
तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंघिवि ।
दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।
नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ ।
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।
तं अत्थाणु अलीढइं लंघिउ पुणु पहुपायमूलु आसंधिउ ।
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयलु आमोइउ ।
घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।
सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमीफलवण्णणाए
भविसत्तकहाए पुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मत्तो ॥

तो करकमलकर्यजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ ।
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।
 वाइउ कोवि आउ सुनिवद्धउ तहु तुम्हहं समाणु संबंधउ ।
 पभणइं रायसिट्ठि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ ।
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।
 सिट्ठि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।

घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।

पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नोहूवउ ।
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।
 तं निसुणेवि सिट्ठिं आहल्लिउ कक्खडवयणवियप्पिं सल्लिउ ।
 सम्माणिवि दूवउ बइसारिउ अप्पुणु बंधुयत्तु ओसारिउ ।
 दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ ।
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।

घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।

एहइं दूएण नउ हक्कारिउ कहिंमि हउं ॥ ४ ॥
 तं निसुणिवि परिचितइ दाइउ पंचहं सयहं मज्झि को वाइउ ।
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।
 दुक्कमि तेण समउ इक्कंतरु इउ चितंत दिनु पडिउत्तरु ।
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।
 घरि अप्पणइं ताम कलि किज्झइ पच्छइ पुणि राउलि पइसिज्झइ ।
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विदत्तउ ।
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्टपडिवायहिं ।
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ घणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहुं पुत्तिं पहुपुरउ परिट्टिउ साहंकारु वि सारु अणिट्टिउ ।
 थिउ नरवइ आवेसु घरेविणु भविसयत्तु पच्छन्नु करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
 कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सकइ ।
 सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।
 किउ पेसुनु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्टिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥

तो हुंकारु करेवि सुनिम्भरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ ।
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइ माणकलंकिउ ।
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ घणवइ ।
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।
 तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
 पच्चारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालं ।
 मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि घणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिब्वउ अवराहु वरायहं ।

जामहिं पहु अवहिं परिसङ्ग तामहिं भिन्नु घरेवि न सकइ ।
तो पुच्छिय पियवायए राए तेहिंमि कहिउ सयलु अणुराए ।
पुरउ परिद्विय बिन्नि महंतर तेहिं निवेइय वाय निरंतर ।
अहो रायाहिराय परमेसर अम्हइ कुलि जाणिज्जहं वणिवर ।
सुअउ न सुणहं न दिट्ठउ देखहं किम एवहु वयणु तउ अक्खहं ।
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ ।
पियरितुल्लु जो बंधउ वुच्चइ सो किम्ब वणि वंछेविणु मुच्चइ ।
तहिंमि एहु पुत्तहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।

घत्ता । अम्हइंमि भवंत निद्धण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुएण धुअ ॥ ८ ॥
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।
णियसज्जणसमिद्धि दरिसाविय पंचविं सय भोयणु भुंजाविय ।
सम्माणिवि परिहाविय वत्थइं निययघणहो भरियइं वोहित्थइं ।
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाघणु लेविणु ।
अह पडुपुरउ एउ किम्ब सीसइ छेयंतरि पेसुन्नउं होसइ ।
बिन्निवि तुहं मणनयणाणंदण कमलाएविसरूवहि नंदण ।
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहएविसणाहिं ।
बालउ वरविलयहिं अवलोइउ सव्वे पडुपरिवारिं जोइउ ।

घत्ता । आलिंणित लेवि राए नेहनिरंतरिण ।

अब्बासणु दिन्नु पुव्वसणेहगुणंतरिण ॥ ९ ॥
पुण पुण पडु दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु ।
एहु सु घणवइपुत्तु महंतउ कमलहिंतणउं सुट्ठु गुणवंतउ ।
मइं कालंतरेण नउ नायउ अहो लोयणहो दिन्नु अणुरायउ ।
बालउ इत्थु एहु कीलंतउ चरियइं सुट्ठु सुहावउ होंतउ ।
पोढविलासिणीहिं रुज्झंतउ एक्किइं समाणु जुज्झंतउ ।
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।
सिंहासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ ।
वड्डिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु ।
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
 घत्ता । तहिं काले सुमित्त राएं तासु परिद्वविय ।
 सम्माणिवि लोय नियनियनिलयहं पट्टविय ॥ १० ॥
 घणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
 मंदिरि कडयमुइ संचारिय विहडप्फड सरूव ओसारिय ।
 भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
 राएं पडरुपमुहुं बोलाविउ तुल्लहं एउ कज्जु संभाविउ ।
 एहु सिद्धि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतारि ।
 दिट्ठु तुल्लि धिद्वत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।
 मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।
 एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
 घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
 तो कारणु परिचित्तिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।
 भविसयत्तु अहिं सम्माणिउं सिद्धिवि छायाभंगहो आणिउं ।
 कोवि भणइं अवियाणियखत्तं अहु अजुत्तु कीयउ वधुयत्तं ।
 परिण विदत्तु हरेवि असारउ किम वुच्चइ घणु एहु महारउ ।
 अन्नं वुत्तु पडरमाहप्पे अइकम्महो किर काइं वियप्पे ।
 एवहिं वयणु किंपि तं वुच्चइ जेण सिद्धि सहं पुत्ति मुच्चइ ।
 घत्ता । परिचित्तिवि कज्जु एक्कायारु करेवि लहु ।
 पडिगाहिवि सिद्धि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
 थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
 घणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
 सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
 एक्कु सरीरु विभैयहि हुत्तउ तिहिंमि ताहं सामसु विदत्तउ ।
 बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो घणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ घरंतहं ।
निग्गहु तुल्लि ताहं न करिब्बउ परजीवावहारि जीवेब्बउ ।

घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं घणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं घणु घरि संवरिअ विहायउ ।

जं वणगहणि खित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किंपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निब्बुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइव्वय हुअ पच्चक्ख महाजलदेवय ।

धयवडु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झलिउ सलिलु रयणायरि सयलुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवससु न करंति सइ ।

तो बुद्धइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि घरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइं दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हाविये ।
 आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
 एइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवडुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
 ओसारेवि वेवि दिहुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।

घत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइं ।

सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
 घरि घरि हट्ठि हट्ठि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केणवि नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
 जंपइ कोवि न एयहो अग्गे एउ सव्वु दुप्पुत्तहो सग्गे ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरुवहिकेरउ ।
 भविसयत्तु बुल्लाविउ राएं सहं माणिं वड्डियअणुराएं ।
 करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।
 तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवडुंतरु किज्जइ ।

घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
 मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्मु करावइ ।
 जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
 दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।
 जं पट्टुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणिं जुज्झइ निक्कउ पुरपरिवाडिए किज्झइ ।
जइवि तुम्ह पहुसत्तिए छज्झइ तोवि सुंदरु जं पुरु पडिवज्झइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवराहि जइवि संभाविउ ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणाणि वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहिं किंपिअणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु नित्तिहिं ।
घत्ता । सुणिवद्धनिओइ इहपरलोयविसुद्धमइ ।
घणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।
तं निसुणहु जेम सम्माणिउ घणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस पघाईय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुच्चरिउ समप्पइ घरि पच्छसु काइं को जंपइ ।
दुब्बावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयरु सबालविद्धु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।
कयविक्रय सरोस विग्भाडिय आवणि आवणि मुद्द भमाडिय ।
कियइं देवमंदिरइं अपुज्झइं जायइं पुरवंदिणइं अणुज्झइं ।
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एक्कचउ किज्झइ विणु घणवइ न नयरि निवसिज्झइ ।
जइ अवराहु खमिउं नहु राएं तो नीसरहं समउ संघाएं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भवित्तकहाए पयडियवम्मत्थकाममोक्खाए बुद्धघणवालकयाए पंचमिफलवण्णणाए भवित्तयत्तराजसमापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
 नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हं भावइ ।
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।
 एवहिं एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।
 तं निसुणिवि पुरपमुहिं वुचइ देवसिद्धि सम्माणिवि मुचइ ।
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
 तासु विडंवणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।
 जं पुणु घणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।
 घत्ता । मिल्लेविणु सिद्धि पुज्जहि भविसयत्तु भवणि ।
 नवि अग्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥
 जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।
 एत्थंतरि करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
 अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
 अन्नवि किंपि जाम्व न विसप्पइ ताम्व य तुम्ह पुरउ विन्नप्पइ ।
 तं नवि संविहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।
 अडसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।
 तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।
 एह कुमारि भणिवि जा उत्ती अम्हं जइवि आसि कुलउत्ती ।
 मज्झि समुदहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
 करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।
 घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।
 अहो चंदहो जोन्ह किं महलिज्जइ दूरि हुअ ॥ ३ ॥
 तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

वेवि ताम परिचितियलक्खउ कज्जाकज्जवियारणदक्खउ ।
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।
 पुन्निमइंदरुंदमुहवंतउ बिण्णिवि विहिंमि ताउ आणत्तउ ।
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।
 ताहि गंपि मुहकमलु निरिक्खहो वयणि वयणवियारु परिक्खहो ।
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
 तं निसुणिवि जयलच्छि ए वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
 अम्हइं तोवि पवंचु करिन्वउ सोवि तुम्हि खलु हियइं धरिन्वउ ।
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।
 मल्हंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठु कज्जु विवरासुहु ।
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
 जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
 तं निसुणिवि चिंतवइ महासइ माइ कज्जु विवरेरउ दीसइ ।
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिड्ढदेवरवि सय ।

पइपरिहवरोसि विप्फुरंति पड्डपुरउ गय ॥ ५ ॥
 तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

जाम्ब न डहइ महासइ सार्वि अणुणह ताम परमसम्भावि ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्टि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
 घोरंधार पलयघणवुट्ठि व असरिसख्व महानिवतुट्ठि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुट्ठवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु धुट्ठु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राएं घणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियबंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ घणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।
ताहं विहिंमे पियसंगपियासइ नं दिणमणि अत्थमिउं हैयासइ ।

घत्ता । पैडिवन्नियसारि परमनेहसब्भावरय ।

मउलावियनित्त कुलवहु वरवासहरु गय ॥ ८ ॥
तो विप्फुरियवियक्खणसत्तिए कंचणमाल वुत्तु पडुपत्तिए ।
हैले सुंदरि उवसोह लहि सम्मारहो बहु रइभवणवासि पइसारहो ।
उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।
बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।
वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ ।
रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।

आसीस भणेवि ताइंवि रइहरि पट्टविय ॥ ९ ॥
सा बहु तं मणनयणाणंदिरु सहं कंतिं पइट्ट रइमंदिरु ।
सव्वावसर जेत्यु सुहसंगहो लब्भइ रइसमिद्धि दिहि अंगहो ।
चित्तु विचित्तुवि जहिं सम्माणउं जित्तु अणंगु अंगि रइ माणउं ।
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।
जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहिं निहित्तइं ।
जलु भिंगारि हारि मुत्ताहलु दप्पणाबिंबु केलिकोऊहलु ।
पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।
पुलउ कवोलि जित्तु पडिवज्जइ जरइ जाणु सिहिणिं करु छज्जइ ।
तहिं इक्कंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं ।

घत्ता । सुमरेविणु ताएं पियविच्छोयमहादुहइं ।

सविलक्खमणाइं थियइ बेवि मउलियमुहइं ॥ १० ॥
निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंसि वयणु पडिवज्जइ मुहिं गलिअंसुपवाहिं नज्जइ ।
 नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवडु दुक्खु विसहाविउ खलदुव्वयणविडंबण पाविउ ।
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंति अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।
 घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।
 मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु खित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणइं सहत्थे जंपिउ पिउ वयणे सुपसत्थे ।
 हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिए चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हूअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहवणवालकयाए पंचमिफलवण्णजाए
 भविसत्तभविसाणरुवपियमेलाववण्णणो णाम एयारइमो संधी परिच्छेओ सम्मतो ।

कोक्किवि सपरिदारु सम्माणितं अहियमणाणुराइणो ।
 महएविए सइं भविसाणरूअ जोइय जुवईयणि सारमूअ ।
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
 सम्माणिय बत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पडु पभणितं नउ सावसु एहु ।
 दीसइ पडु पंडित गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।
 देक्खेव्वउ सुउ जुअराउ जेम राएं पडिवज्जित तं जि तेम ।
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।
 कोक्काविउ घणवइ सुहिसणाहु परिओसि परिचित्तिउ विवाहु ।

घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।

सुहिबंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥

दुवई । चुंवि वि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।

घरि पंकयसिरीहिं अहिणंदिउ बहुमंगलसहासहिं ॥

दुम्मणमणेण उभंतएण नियसुएण विएसि वसंतएण ।

जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।

चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पडुपडहरवेण ताइं ताइं ।

अन्नमि भवियहं जा कामवेणु सुअपंचमि चित्तिय सुहनिहाणु ।

चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।

जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।

जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।

दरिसिउ पंचविट्ठु बहुपथाहु वरपत्तकलसभिगारसारु ।

जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं घयाइं ।

जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।

घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंघपडायालंकियइं ।

दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सकियइं ॥ २ ॥

दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।

पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंघहो ॥

जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।

सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥

सलोणं समिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंघं सुसिद्धं ।

तहा देइ सुस्सारहुग्या यवत्ता नरा पावहो जेण भोया विचिन्ता ।
 घयं देइ नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।
 पुणो कचरा पप्पडा दिन्नभेया जयं ताण को वन्नए दिव्वतेया ।
 सुराईहिं दहिणहिं लित्तं पवित्तं वरं आसुरीयं सुहं देइ दत्तं ।
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।
 मुणीणं मणिट्ठं गुडं सेयखंडं सया दितए भुंजए भोयखंडं ।
 कसायंविला तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सगगभोग्गाइं वच्छा ।
 गुणाघारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देइ दाया महीमूलसगगम्मि सा होइ राया ।
 कवित्था सुदक्खा महानालिएरा गुरु माहुलिंगा वरा पक्कसारा ।
 सहारंवसंजायया भव्वअंबा अहो एवमाई करेविं अउव्वा ।
 सुसाहूण जो देइ ए मच्चलोए न छडुंति पासं सया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि खीरं दिढं निच्च जो देइ ताही सरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
 मुणीणं तहा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
 तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
 सुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणयारी मुरूवेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दितउ मुणिपयभत्तउ सगगहो को न पढुत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सगगिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।
 पुणु पुण्वखेवि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पहुआणइं पेसिय इत्थु आय ।
 कुलमंडणु तुहुं घणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
 तहिं पच्छइ सा भविसाणुरूअ संचल्लिय बहुगुणसारभूअ ।
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिउवउ मइं तउ पायमूलि ।
 यत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
 दुवई । न सुवमि पइमि जाहं जइ तुज्जुवि मणि संकेउ एहओ ।
 जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।
 एम्ब भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
 नववहुसुहनवल्लपियदंसणसुहरूवेण भासिओ ।
 हरिवलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिमि वच्चए ।
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।
 तो विहसेवि वुत्तु हरियत्तं पइ किउ पुत्ति चंगओ ।
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।
 मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुच्चए ।
 घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
 परिवड्ढियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
 दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
 होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
 किर वड्डु इउ भूवालु इत्थु सामण्णु अन्नि गणण कित्थु ।
 तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
 अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
 एव्वहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।
 तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
 तो सहिवि न सक्खिय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
 वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
 आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।
 घत्ता । जो पहु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।
 परसव्वु इच्छज्जइ जणु पडिबज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
 दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुच्चए ।
 तहवि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुच्चए ।
 राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
 निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
 थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
 एवहिं दुत्तरि पडिबन्नकालि आणिय घल्लिय सुहिसयणजालि ।
 उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
 मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
 परि तुहुंवि किंपि नउ मुणहिं मूढु अच्छहि सरुवरणरणइं छूढु ।
 तहिं चरिउ कोवि नउ कहइ तुद्धु अइरेण जाइ दुंन्वसणमुद्धु ।
 घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।
 जं वुत्तु सरुवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥
 दुवई । नियघरम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणहिं ।
जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु ।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।
तहिं चरिउ मज्झु केणवि न सिद्धु सरलत्तणेण मइं नवि गविद्धु ।
लइ होउ किंपि न विणहु कज्जु सामिणि सम्माणमि गंपि अज्जु ।
तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं खित्त माल ।
हरियत्तगेहि लइ जाहुं वेवि अवराहु खमावहं पिउ चवेवि ।
संचल्लइ कयनिच्छउ करेवि हरिबलघरु संपाइयइं वेवि ।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणमिय सिरिण सासु ।
मइ न मुणिउं कारणु किंपि एउ कंचणमालइं उवइहु भेउ ।

घत्ता । जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥
दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो ।
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।
लीलाविलास जामाय होंति तं जुत्तु अजुत्तु वि जं करंति ।
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।
जं दुक्किउ किंपि किउ पुत्थि आसि अणुहविउ ताए तं तुम्ह पासि ।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।
थिय जं अवहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।

घत्ता । तो ताए वियड्डुइं पगुणगुणड्डुइं सहि ओसारिवि संठविय ।
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥

दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।
मा कयसावलेउ पिउ जोअइ अड्ढकडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम म्भवहो चडइ रोसु ।
निक्कारणि मइं तुहुं निरु किलिद्ध नयविणयसीलगुणसंयवरिट्ठ ।

पइचरियइं चरियइं पुब्बि जाइं महु एवहिं हियउ डहंति ताइं ।
 चरियालु इउंमि कम्मेण मूढु उच्चलिउ नवल्लपियम्मछुडु ।
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरुवदुट्टइं खलाइं ।
 तहिं चरिउ अणुज्जुयदोस इहु महु कंचणमालइं अज्जु सिहु ।
 कवडें मंतेविणु दुट्टमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
 एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।
 घत्ता । जं मज्झु पराहवि अल्लुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
 इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥
 दुवई । जं एमवि न दिक्षु पच्चन्तरु वयणिहिं सघणनामहिं^१ ।
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामबाणाहिं ॥
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय घरेवि ।
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।
 पंगुरणिं मिल्लिउ उत्तमंगु परिचित्तिवि नाइं नवल्लसंगु ।
 करज्जुयलउ पियभालयलि छुडु मणिचूडु कणयकुंडलिहिं गूडु ।
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
 जंपिवि गुणदोस हियंतराइं तोसवियइं बेवि महत्तराइं ।
 पुज्जिउ जामाइउ गउ निवासिं बइसारिवि कंचणमालपासि ।
 सम्माणिय वत्थाहरणु देवि परिओसिय बहु हियवउ भरेवि ।
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।
 सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
 चउक्कंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥

पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि
 सुहसंजविय ।
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीढें सिंचिय निचल्लिण ।
 जा समरसंगयमिहुणह रइचड्डुण सहइ जा सुअंधमयपरिमलवासिं
 महमहइ ।
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय
 कणयमय ।
 पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ
 धेरिवि ।
 एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु
 कीलेंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।
 सामियसुअस्स पत्ती संजविया रइविहारम्मि ॥ १ ॥
 तो सासुआइ सुन्हा भणियाओ चुंबिऊण भालयले ।
 ए पुत्ति पिए ललिए सुहए ओ वच्च वासहरं ॥ २ ॥
 भणियं च तओ तीए अम्मे मे रइसुहेण पज्जत्तं ।
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
 भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।
 मुडे अइट्टसलिले एमेव न मुच्चए खेडी ॥ ४ ॥
 घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।
 तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
 रसणादामरामरंखोलिर गय रइभवणि सुंदरी ॥
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चिंतिउ आसि केण ।
 परमेसरि जा तउ चिरु मणोज्ज इह मुइ एह सा नायसेज्ज ।
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुच्चकम्मेहिं जाणु ।
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

१ B करिवि. २ B कल्लु. ३ B पइछेण.

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्नि पिछ्छिन्नी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पे आलिंमिय किसोयरी ।
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्ढइ परिवारु तुम्ह ।
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ बेवि ।
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंघरिउ ।
 घणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुइण ।
 अक्खमि सुहिंविंदहो धीय नरिंदहो जिम परिणिय घणवइसुइण ॥
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
 घणवइ घणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरकणयवीदु आसणु भणेवि बइसारिउ पच्चासन्नु देवि ।
 अहो जं भडभिउडिं जोइओसि कुरुडहं खलखुइहं दोइओसि ।
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुविं होंति भाव ।
 अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्ति दुव्वसणि खित्तु ।

१ C adds इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए डुहवणवालकयाए पंचमिफलवण्णजाए
 भविसाणुरूवकमलाएवीगइआगामणवण्णणो णाम बारहमो सन्धी परिच्छेओ सम्मतो ॥

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।
एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।
तउ नंदणु नउ सावत्तु एहु कुलमंडणु रिउजयलच्छिगेहु ।
चित्तिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।
किज्जइ विवाहु मंगलपवित्त रिउज्जउ गयउरि परिणिवि सुमित्त ।

घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवाळ पहु ।
तो बहुगुणसारिं सहं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥

दुवई । अहो संवरहो मंतु किं कारण तुंगतुरंगवाहणं ।
पुरि पइसरइ संघट्टिवि बारि नवल्लसाहणं ॥
जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।
जो सयलकलाकलगुणनिउत्तु दुडरमइंदकंधरहो पुत्तु ।
जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु बारि ।
आयउ न मुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।
किउ अणुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।
अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।
परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।
परिपेसणु तउ नरवइ मणेण किं कारण किउ आगमणु जेण ।

घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहं मंतिसउ ।
अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥

दुवई । अहो नरवइ पणट्टपरचकें तउ निरु साणुराइणा ।
सुणु सव्वायरेण अप्पाहिउ जं अवणिंदराइणा ॥
अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।
अणुह्वयविविहकारणकयत्थ दुव्वारवहरिवारणसमत्थ ।
परिवारपउरपरियणि अथट्ट कामिणिघणत्थणचडुणवियट्ट ।
अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।
मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।
सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।
सो नवि पहु नियसंपयवरिट्टु खंधारिमज्झु जो नवि पइट्टु ।
हउं नवर तुद्धु एक्कहो न वंक्कु अच्छहि कुरुजंगलि निरवसंक्कु ।

घत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अश्रुवि संदिदु नराहिवेण नरवइपोयणपरमेसरेण ।
 लुहपत्ति कावि दीहरमुएण आणिय दीवहो घणवइसुएण ।
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण घणवइहिं समुहुं जोइउ निवेण ।
 भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
 अम्हइं चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हइं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥
 दुवई । घणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चित्तिउ विसालु खणमिति अण्णु पडिवन्नु कालु ।
 अहो घणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।
 अत्थाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।
 थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥
 चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।
 सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।
 सुहिए ण विटप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।
 जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु ।
 तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न भंति ।
 दुव्वयणहो पहरिव्वउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।
 एत्थंतरि भणइं अणंतवालु हउं आएं देक्खमि पलयकालु ।
 अवणीसरु परिवड्डियपयाउ सामंतसयइं मेलेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुद्धियगत्तहं पर होसइ तं फुड्ड मरणु ।
 अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुदु आसंधिवि दुद्धरु दंडु पेसिओ
 तं तुम्हइं समाणु नउ कुसलिं परउब्भेउ तेसिओ ॥
 कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए ।
 कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए ।
 उच्चाइव्वउ विग्गहु न ताम परवलहो परमाणु न दिट्ठु जाम ।
 चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।
 अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।
 जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गणण कित्थु ।
 अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।
 महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।
 जं इक्कवार पडिवल्लु लोइ ऊसारु तासु सुंदरु न होइ ।
 अल्लुवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।
 चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि ।
 ववगयपयाव नासइ सहत्थु जं जाणहं तं चित्तवह एत्थु ।

घत्ता । तो कुवल्लयदिट्ठिं घणवइसिट्ठिं ईसि हसेविणु अल्लविउ ।
 अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आएं कारणेण बहुमंतिहु वयणिं मंतु सिज्जए ।

जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥
 केणवि अणिउत्तिं चंचलधुत्तिं सन्निय माय महासइ ।
 न कहिंव्वउ पइपुत्तहो सबजणसुत्तहो तोरि वसिंव्वउ मइं वासइ ॥
 हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रूचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तर किंपि न वुचइ ॥
 सुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पिं बहुकंदप्पिं पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संबज्झइ जेहओ ।
 जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुडु तेहओ ॥
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहुं बहुबुद्धिवंतु पट्ठुपंगणि किं जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परबलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहुं पुणु नरनाहहो जइवि मत्तु वाणियउ वुत्तु पुणु काइं अत्तु ।
 तं वयणु सुणेविणु भविष्यत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अत्तु दिट्ठु तुम्हि आयहो अगत्तु वाणियउ वुत्तु पुणु काइं अत्तु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु खलु ।
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
 दुवई । ए वि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
 अत्तुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अत्तु एहु सुट्ठु दूरयारि चक्कु सहमंडवि जंपिउ तेण सुक्कु ।
 मइं मंडिउ रणभरधुरहो खंधु मत्तु सिरि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परबलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अत्तु अत्तुवि मत्तु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इत्तु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो घरहु बारि परिवारहो एउ पयावहारि ।
 जइ तत्तु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।

परिचितइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।

सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्टबंधु ।

घत्ता । पडिवायपमाणि सहं सम्माणि लहु थाउं नियमुयबलहो ।

अतुलियमाहप्पि जयजसदप्पे एहु सामि कुरुजंगलहो ॥ ९ ॥

दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।

जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।

चित्तंतहो नरनाहहो अणंतु मुहुं निएवि वयणु जंपइ फुरंतु ।

अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।

को जाणइं कज्जहं गइ विचित्त इय वयणहिं होज्जहिं सुदिहु मित्त ।

अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।

रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।

फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं सुहलोहमल्लु ।

नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।

चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।

घत्ता । संचालहु साहणु ह्यगयवाहणु रह संजोत्तिवि करहु चल ।

थडि मिलिवि नरिंदहो ससुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥

दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।

वयणुवि नउ सहंति दप्पुभड कोविपडिच्छिओ ॥

नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।

तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।

चित्तंगिं सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।

पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।

इउ भणिवि पुणुवि गयउरि पइहु दीवियउज्जोएं नरिहिं दिहु ।

जाणाविउ थाइवि रायवारि तेहिंमि पइसारिउ संपहारि ।

तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।

अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।

पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।

भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।

पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगएण पहु पभणिउं रोसवसंगएण ।
 घत्ता । अहो कन्नहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।
 अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
 बहुगीढवराहु दप्पुब्भडे भड भेसिवि समुट्ठिओ ॥
 अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।
 खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घरु एण दिट्ठु ।
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि घरहु जीह ।
 उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।
 पिक्खेवि कुमारहो वयणु कुडु चउपासिउ भडु किंकरिहिं रुडु ।
 घणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
 पडिभडह दूउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।
 चित्तंगु नवर जंपइ सगब्बु मन्निवि तिणसमु अत्थाणु सव्वु ।
 घत्ता । इयवयणपवाहिं सहुं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।
 पर एण न मारमि रोसु निवारमि जं आएसिं पट्ठविउ ॥ १२ ॥
 दुवई । दुव्वयणइं चवंतु पहुसन्नइं दप्पुब्भडसकोहहिं ।
 अरि अरि जाहि भणिवि गलथल्लिउ घल्लिउ पवरजोहहिं ।
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त वेवि ।
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।
 तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।
 पंचालवयणु दूअइं सुणेवि ओसरिउ सुहइ तिणसमु गणेवि ।
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडवलु असेसु ।
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
 हयभेरिपयाणउं नवर दिट्ठु घरदल मलंतु संचलिउ सिट्ठु ।
 घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरभुअहो ।
 गयउरपुरवालें सहुं भूवालें बडु पहु घणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

१ C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खाए इहधणवालकयाए पंचमिफलवण्णणाए भविष्यदत्तरज्जपट्ठबन्धो णाम तेरइमो संधी परिच्छेओ ।

परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं ।
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कढिणकक्कसमुअहं ॥
दुवई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।
तहिं कुरुजंगलद्धि महिमंडलि हउ भविसत्तु राणओ ॥
तो करिकरपवरहुअभुएण नरनाहु वुत्तु घणवइसुएण ।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।
उडालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु खलु अकयकज्जु ।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु ।
लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम ।
पच्छणु सो वि गउ तं सुणेवि आयउ असंखु खंधारु लेवि ।
संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।
तहो उप्परि पडु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुबलु परिवड्डियपयाउ ।
घत्ता । रयणिहिं पच्छन्नहिं वियणियवन्निहिं पिक्खिवि पडुपरिवारसिय ।
रिउचरहिं भमंतहिं चारु चरंतहिं अवरुप्परु आलाव किय ॥ १ ॥
दुवई । पभणइं मइंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।
अडुगघाडु निएवि उवलक्खिउ कंतइं सहुं चवंतओ ॥
उव्वहइ समरसंगमकणेरि परिवड्डइ रणभरभारखेरि ।
विलिहंतु सुहइ संगामसीह भविसत्तहो कडुहिं पढमलीह ।
अन्निक्कु भणइं रणि लोहजंघु पडुकज्जि भिडइ वहरिहिं अलंघु ।
अन्निक्कु भणइं सिंहउरमल्लु भडु वहरिवरंगणहिययसल्लु ।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइ समुग्गभडभडपवाहु ।
अन्निक्कु भणइं पडुभविसयत्तु मइं निसुणिउं सहुं जणणिए चवंतु ।
महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु ।
सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि मइं गम्मिय तेत्थु ।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।
घत्ता । अवलेविं वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।
पडुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।
 परिवड्डियपयाव सा वट्टइ एवहिं सिद्धिपुत्तहो ॥
 एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्के घणजालु जेम ।
 तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह कयंतु ।
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
 अन्निक दिसइ पंचालु थक्कु होसइ संगामु कएक्कचक्कु ।
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
 विण्णिवि पन्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय विण्णिवि अभंग ।
 घत्ता । तो चलकरवालं रणि पंचालिं झत्ति झडप्पिउ वइरिवलु ।
 तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जलु ॥ ३ ॥
 दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
 अग्गिमखंधु वसुह मेल्लाविउ पिल्लिवि दंतदंतहिं ॥
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं वलु चाउरंगु ।
 चूरिय रह दोखंडिय तुरंग वरभडहं छिन्न करयल सखग्ग ।
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
 तउ आण वहिवि सब्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिन्नु ।
 अग्गिमखंधहो मोडिउ मरट्ठु कडु आविउ विवरासुहु पयट्ठु ।
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।
 विहड्डिय रडंत मायंग तुंग हिंडिय सुन्नासण वरतुरंग ।
 जो आउ आसि आसणि रउहि सो घल्लिउ पट्टुचिंतासमुहि ।
 घत्ता । तो पट्टुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
 दुवई । केणवि कहिउ गंपि पोथणपुरि तहो अवणिंदरायहो ।
 वट्टइ देव सुहडकडमदणु तहिं नरवइनिहायहो ॥
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
 अहो तुरिउ किंपि चिंतवहो अज्जु तं होसइ दूसंथविउ कज्जु ।

वारंतहो मज्झु असम्मएण उच्चाइउ विग्गहु समउ तेण ।
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।
 भणु अज्जवि एम गयारि वुज्झु भूवालं सहुं किज्जइ न जुज्झु ।
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि खंधारु जित्थु ।
 तो वुत्तु तेण अवणिंदजाउ सामंतमंतिमंडलसहाउ ।
 तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
 तो भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
 घत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥
 दुवई । पट्टचित्तंगु जेहिं अवगण्णिउं मन्निउं गरुअविग्गहो ।
 देइ सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।
 कयपक्खवाय घल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
 कच्छाहिउ जहिं उव्वहिवि आउ उत्थरि समरि बहुनरनिहाउ ।
 दलवट्टिउ अग्गिमखंधु जेहिं भणु कवण संधि किर समउ तेहिं ।
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
 पेसिउ असेससामंतचक्कु पुरि अप्पुणु पर एक्कंगु थक्कु ।
 संघहु समरभूमिहिं न माइ खयकाले समुदजलोहु नाइ ।
 हयभेरिपयाणउं दिन्नु जाम रणु मंडिउ कच्छाहिविण ताम ।
 सन्नद्धवद्धपरियरभडेहिं पारहु जुज्झु नियनियथडेहिं ।
 मेइणिकारणि पहरंति जोह हम्मंति हणंति निवडकोह ।
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरयक्खिएहिं ।
 कडु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिन्नु ।
 घत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।
 जलदुग्गइं लंधिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥
 दुवई । तो पडिभडवमाले निहसंतिए थिरगंभीरकायहो ।
 तक्कालाणुसारु परियच्छिवि अक्खिउ चरिहिं रायहो ॥
 अहो पट्टवहुमाणभडावलेव आयउ पारक्खउ जिणिवि देव ।
 तहो साहणि जं किउ दप्पसाडु आरोसिउ तहिं हिमगिरिकवाडु ।
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।
 सहुलवयण नरनारसीह अब्भोट्टभडत्तणि धवललीह ।

पहरंतिहिं तहिं किय नर दुखंड रणमहि निह्छाविय मंडमंड ।
 पासहिं हणंति नउ मुहि भिडंति नियडेवि नट्ट दूरे वि न जंति ।
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।
 नियनियआवासहो गय नरिंद कडिय तुरंग सज्जिय गइंद ।
 घत्ता । रणरसपक्खत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।
 अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥
 दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।
 भड सन्नद्ध बद्धदिठपरियर दूरुक्खित्तरणभरा ॥
 तओ तम्मि काले भडछडवमाले महाजोहकूरे दुहुक्कंततूरे ।
 बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।
 महावाणिवग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंपंति लोया ।
 अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।
 इमे अंतराले रणाहुत्तकाले नरिंदस्स बारे भिसं दुप्पयारे ।
 पडुक्को गइंदो मिलंतालिंविंदो तओ भविसयत्तो महारिद्धि पत्तो ।
 अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।
 रणे उच्छहंता समासेइ संता ।
 घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।
 धणवइहरियत्तहिं पइसियवत्तहिं छडिय वणि बावार किय ॥ ८ ॥
 दुवई । तो सुमहत्तराण कर मउलिवि नरवइ मुहुं नियच्छए ।
 परियणि पिंडवासि अंतेउरि तुम्हइं थाहु पच्छए ॥
 चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुसारु ।
 तक्कालसरुविं धरिवि मंतु पुरि पउरि करिब्बउ सुप्पयत्तु ।
 पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेहिं ।
 पुणु जणणिसमुहुं सुपइव्वयाउ अहिणंदिवि दिट्ठउ वरतियाउ ।
 तेहिंमि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।
 कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।
 अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदसणाइं वुत्तु ।
 घत्ता । चिरु महुं पुच्छंतेहिं विणउ वहंतिहिं जं आएसिउ मुणिवरिण ।
 तं चडउ पमाणहो निब्बुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

दुवई । तो भविसाणुरुअ अवलोएवि संभासिय नरिदिणा ।
 अच्छरकोडिसहिय रइमंदिरिं नं सइ सइ सुरिदिणा ॥
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलभुआइं ।
 कुवलयदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।
 अप्पिय चूडामणिनायमुइ सुहिसमुह दिट्ट दुरियहं रउइ ।
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
 तोणीरहं तुडु अणुप्पमाण होसंति अणिट्टिय समरि बाण ।
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूसरियदेहु ।
 भुअवलवलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।
 तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।
 अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुभवाइं ।
 तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
 नीसरिउ सरिउ जसरसि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
 निज्जावओ व भडथडसमुहि नरवइ आरूहु महागइंदि ।

घत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
 वरकरिणिहु करिणिउं सुहडहं धरिणिउं सिक्ख दित्ति नियनियपइहु ॥१०॥

दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
 निक्कउ करहि अज्जु समरंगणि पहुसम्माणदाणहो ॥
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
 कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिनुहइ ओहल्लइं ।
 कोवि भणइं अहं सइ आवट्टमि अह जुयरायदंडु दलवट्टमि ।
 कायरघरिणि कावि परिवेयइ होउ बलिक्कियाए पहु सेवए ।
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
 सोवि भणइं किं सामिणि वुच्चइ महु जंघाबलि कुवि न पहुच्चइ ।
 केम पमाउ दूरि वग्गंतहो परसंसउ पओलि निग्गंतहो ।
 एम समरुवावारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।

घत्ता । अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपहु ।
 थिय समरु समुद्धिवि रणपिडु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिहुमइलोहजंघपंचालहिं कच्छाहिवनरिंदहिं ।
 पणविय कुरुव बेवि अन्नेहिंमि बहुसामंतविंदहिं ॥
 भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।
 कुरुजंगले जो पइसइ असंतु तहो अम्हहं वइरु महामहंतु ।
 भूवालहो जो जंपइ असेव तहु अम्हहं अवसिं सावलेव ।
 एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।
 नं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंदइयगत्तु ।
 अहो साहु सच्चविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।
 भूवालकज्जि सच्चउ सहिट्ठु तउ चरिउ चरेहिं चिरु चरहिं सिट्ठु ।
 एवहिं यणधत्तरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।
 घत्ता । एत्थुवि पडिवालहि समरु निहालहि पासट्ठिउ पक्खित्तछलि ।
 हउं जाम निहट्ठिवि रणि संघट्ठिवि करउ कुलक्खउ वइरिबलि ॥ १२ ॥
 दुवई । तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं ।
 पणविउ कुरुनरिंदु अन्नेहिंमि बहुनरवइनिहायहिं ॥
 तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सव्वहं अलंघु ।
 अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालिं ।
 पढमउं पहरंतए सामिसालि परिभमियविसमभंडणकरालि ।
 भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।
 तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरिसियभुएण ।
 दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहि परबलिण ताम ।
 पसरइ साकेयनरिंदसिन्नु रोमंचउच्चकंचुअपवन्नु ।
 हरिखरखुररवि खोणी खणंतु गयपयपहारि धर दर मलंतु ।
 हणु मारि मारि कलयलु करालु सन्नडबडभडथडवमालु ।
 तं निएवि सघणु अहिमुहुं चलंतु घाइउ कुरुसाहणु पडिखलंतु ।
 घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।
 कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं बलइं समच्छरइं ॥ १३ ॥
 दुवई । तो हरिखरखुरगसंघट्ठिं छाइउ रणु अतोरणे ।
 णं भडमच्छरगिसंधुकणधूमतमंधयारणे ॥
 धूलीरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।
 नउ दीसइ अप्पु न परुसखग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अबिसदमोह हुंकारहु पइरु मुअंति जोह ।
 किवि आहणंति दिसि बहु मुणेवि गयगज्जिउ हयहिंसिउ मुणेवि ।
 किवि कोक्किवि पडिसदहो चलंति असिमुट्टिए निघलोयण मलंति ।
 घावंतु कोवि अहियाहिमाणु गयदंतहिं भिन्नु अपिच्छमाणु ।
 कत्थइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
 रउ नहु विहंडिउ भडखलेण महि मुहिय वणसोणियजलेण ।
 घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियतणु ।
 सरजालोमालिउ पहरकरालिउ भमरावत्ति भमिउं रणु ॥ १४ ॥
 दुवई । तो इक्कवयकन्नपंगुरणहिं सुहडहिं नारसिंहहिं ।
 दढदाढाकरालमुहभासुरलोललंतजीहहिं ॥
 खज्जंतु भमिउं करवहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामवीर ।
 केणवि कासुवि असिघाउ दिन्नु उरु सिरु सखग्गु मुअदंडु छिन्नु ।
 असि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।
 केणवि आरोडिउ लंबकन्नु बंचेवि फरसु कुंतेण भिन्नु ।
 केणवि रणि तज्जिउ एक्कवाउ विज्जाहरकरणिं दिन्नु घाउ ।
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
 कत्थइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
 कत्थइ पहराउर दुन्निवार हिंडिय तुरंग पडिआसवार ।
 कत्थइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।
 एहइ वट्टंतए रणि असक्कि मंतणउं जाउ महिवालचक्कि ।
 अहो अच्छइ हु काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
 मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।
 घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।
 दिढपहरकरालिउ समरसजालिउ रणमहि मिळिवि नीसरिउ ॥ १५ ॥
 दुवई । भग्गइ सामि सिन्नि पइसंतए पसरिवि निययमंडले ।
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥
 गयउरजणु हल्लोहलिउ सुहु नायरियहिं हाहाकारु घुहु ।
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियघरसिहरहं चडिउ लोउ जंपइ अणिउ संपयविहोउ ।
 लइ नहु कज्जु अत्यमिउ राउ बलु भज्जइ नीसाहारु साउ ।
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।
 घणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।
 इत्थंतरि पइसिवि वरिहिं सिट्ठु अम्हेहिं सयलु संगामु दिट्ठु ।
 बिहडिउ सयलु उप्पलु भंगु वइरिडु बलु मोडिउ चाउरंगु ।
 परथक्कउ परिवद्धियपयाउ तउ नंदणु भूवालं सहाउ ।
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
 घत्ता । एत्तहिवि णरिदिं वइरिमइंदि अवलोइवि नियबलु नविउ ।
 विट्ठुणियभुयदंढिं रणभरचंढिं अप्पणु सइं सन्नाहु किउ ॥ १६ ॥
 दुबई । सन्नज्जंति तिलयदीवाहिवि समरि सुमित्तताइणं ।
 घल्लिवि कवउ लइउ कुंताउहु पट्टुभूवालराइणं ॥
 पणविप्पिणु पंकयसिरिसुएण नरनाहु वुत्तु हरिसियभुएण ।
 तुहुं ताय ताम पिक्खंतु होहि दिट्ठु पवणु हउंमि परबलजलोहि ।
 जो अग्गिमखंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
 अल्लुमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।
 तिं सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।
 पट्टुमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।
 घत्ता । नरवरेहिं परज्जिवि गुण निम्मजिवि धणुहरसरसंधाणु किउ ।
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥
 दुबई । नियबलु निएवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।
 वरदुग्घोटि चडिवि उट्ठाउ मयइ भविसयत्तहो ॥
 जुअराएं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
 पट्टु रंजिवि जं परिणिय सुमित्त अवसाणु तासु इत्तडउ मित्त ।
 विहसंतु पयंपइ तिलयराउ हउं फेडमि तुहु सुमित्तवाउ ।
 तं वयणु सुणेवि विरुद्धएण पेसिय सरधोरणि कुडएण ।
 ते लीलइं घणवइसुएण छिन्न अन्नेक्कसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु धयग्गु वणित्तणुहभएण गइंदु भग्गु ।
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिबरु लेवि करि ।
 तो खेयरकरणिं असिबावरणिं झत्ति झडप्पिउ वहरिअरि ॥ १८ ॥
 दुवई । नरवइ जीवगाहि जंपाविउ सइं भविसत्तराइणं ।
 तो सक्केयजोह रणु मिल्लिवि झूरिउ मणि विसाइणं ॥
 जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहुं संकेयचुक्कु ।
 विणु इकिं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।
 पडुपासि पडुक्क नरिंद सव्व निप्फंद निराउह गलियगव्व ।
 परिओसिउ पडु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।
 तो नवर तेण धणवइसुएण रणसिरिरामालिं गियभुएण ।
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
 थिय छत्तघार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।
 तो मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
 दुवई । अहो जण मणि सयज्जु परिचित्तहो मं घरवासि दम्महो ।
 खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरसि ।
 नरलोयकोडिपुव्वाउमाणु सयपंचसवायधणुप्पमाणु ।
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
 मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्ब ।
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णें सहुं अहिलसइ गासु ।
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।
 तहो दरिसिय एहावत्थ जेण किं वुच्चइ तासु कुलक्कमेण ।
 उप्पण्णउं चिरु वणिवरहं गोत्ति परिवड्डिउ मामहं सालि पुत्ति ।
 वाणिज्जें गउ सव्वायरेण वंचिउ सावत्ति भायरेण ।
 परिहविण गंपि नरनाहु दिहु तेणवि सम्माणिउं किउ वरिहु ।
 हुउ वहुमंडलवइनरवरिंदु उच्चाइउ नियसुहिसयणविंदु ।
 एहउ जाणेविणु मच्चलोइ मं करहु गव्वु संपयविहोइ ।
 पारंपरकव्वहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।
 घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।
 घणवइवणिउत्तिं रइवि णिउत्तिं पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबभुउ ।
 अहिसिंचिउ राएं मणि अणुराएं अज्ज रज्जि धणवइहिं सुउ ॥
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।
 अविद्धा विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वरोरूपएसा ।
 नियंवे विसाला सुवित्थेन्नमज्झा घणंघत्थणा दक्खिणावत्तगुज्झा ।
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
 सलायव्व लावन्ननीरे तरंती जणे साहिलासोहसोहा धरंती ।
 पुरे सा बहू सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।
 जयमंगलघोसिं सुहिपरिओसिं भविसयत्ति करयलि धरिय ॥ १ ॥

१ C adds इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए बुधणबालकयाए पंचमिफलवण्णणाए
 भविसदत्तसंगामजयवण्णणो नाम चउइहमो संघी परिच्छेओ सम्मतो । २ A अविग्धा ३ B सुविषिणमज्झा

दुवई । पाणिगहणि जाए जामायहो अहियमणाणुराइणा ।
जं चिंतिउ मणेण नीसेसु वि तं तहो दिनु राइणा ॥
तहो अप्पिउ कुरुजंगलहो अडु घणकणयसारमंडणसमिडु ।
राउलु विचित्तु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु ।
सीहासणु चमरइं आयवत्तु पल्लंकतूलि रइभवणि पत्तु ।
सुइलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु ।
मणपवणगमणु हयवरु तुरंगु भंडारु कोसु वलु चाउरंगु ।
विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।
कच्चोलथालपरियलु असेसु अंतेउरु पेसलु पिंडवासु ।
असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।
अडुवि जं जं महारायचिण्ह तं तं नरनाहिं तासु दिण्ह ।
पुव्वक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।

तं निसुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं ।

पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥

ओसारिवि परियणि पिंडवासि बइसारिउ पडु एकंतवासि ।

दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।

अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।

पणविवि नरनाहिं दिनु कलु जंपिउ जणणिए बहुगुणपसलु ।

पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि बहुअ सच्छ ।

जं जंपिउ पडुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।

चित्तंगि सहुं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु ।

तं नवर सयलु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।

नरनाहिं वसुमइ तइ निउत्त पालिब्बी कुसलत्तणेण पुत्त ।

अमुणिय बीसासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।

एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।

सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥

तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।

धणवइ हरियत्तु महाणुराय मंतणइं परिट्ठिय बेवि ताय ।
 पुच्छिउ भूवाळु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
 अहु कारणु नउ सावन्नु एउ जं कज्जइ तं संयडइ हेउ ।
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
 अनुवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
 अवरवि नरिंद अमरिंदतेय सयलवि एकिकपहाण एय ।
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रल्लुघुलंत ।
 विसहिवि अवत्थ खेवंति कालु न मुवंति विहुुरि नियसामिसालु ।
 घत्ता । किं किज्जइ इत्थु वियडि परिट्ठिय कज्जगइ ।
 आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥
 जइ मुच्चइ तो पडिवक्खि जाइ जइ बज्जइ तो हियवइ न माइ ।
 अह हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।
 अह एणवि काइंमि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।
 जइ रूसइ तो हम्मइं वलंतु अह विसहइ तो अच्छइ खलंतु ।
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।
 निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहिं बद्धचम्म ।
 विहडप्फड घावंति जणेण परिवेढिउ नायरियायणेण ।
 हा हा निक्कारणु जाउ कज्जु मंछुडु मारिब्बउ वइरि अज्जु ।
 कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतु ।
 घत्ता । अरि सप्परिवारि वेढिज्जंतए गयवडिहिं ।
 सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥
 अहो वट्ठइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।
 वइरिहिं आढत्तइ सामिसालि किं करहु निराउह सौमिसालि ।
 वरि तहिं जि आसि सुअ हणिवि गत्तु मं दिहु सामि अवमाणियंतु
 अन्निकु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।
 सुअदंड बेवि पवहंति जाम को दुक्कइ सामिहि समुहु ताम ।

हल्लोहलि ह्रवड वहरिविंदु पिकखइ तवंगि थिउ नरवरिंदु ।
तो लेविणु पोयणपुरहो वत्त चर बिणिण पराइय चारुगत्त ।
परिपुच्छइ नरवइ साणुराउ कहिं वट्टइ सो महिवालु राउ ।
कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।
पणविप्पिणु तेहिंमि सुहु एम्ब तहो पासि नाहिं बलु किंपि देव ।
जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।
अच्छइ नरवइ वहरायभट्टु तं पट्टणु हल्लोहलिउ सुहु ।

घत्ता । हिंडंतिहिं तित्थु घरि घरि सुचइ तउ चरिउ ।
रिउघरिणिण नह नयणिहिं कज्जलु अबहरिउ ॥ ६ ॥
चरवयणु सुणिवि रिउनिम्महेण वुचइ सुमित्तमणवल्लहेण ।
तज्जंतहं तज्जिउ सुहकरालि पहरिउ पहरंतहं भडवमालि ।
एवहिं वहरायपब्भट्टतेय कोक्खिवि सम्माणहं सयल एय ।
तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
आणिउं मं भीसिवि वंदिसत्थु सइं जंपिउ पेसलु तह पसत्थु ।
पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
भोयणु मुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

घत्ता । एक्किक्क पहाण जइवि सक्कुंडल मउडघर ।
नउ पावहिं सोह विणु जयलच्छिण तोवि नर ॥ ७ ॥
सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु वुत्तु ।
अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।
तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।
अम्हइं पुणु सुहडत्तणु अचंडु छुडु न गय समरि सयखंडु खंडु ।
तउ अप्पिवि सहुं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

घत्ता । जो चप्पिउ जेण तासु तेण सहुं कवण तुडि ।
मइलियइं न होति फुल्लु सइत्तणु चारहडि ॥ ८ ॥
रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
 पोयणपुरवरि नियकरणु देहि पव्वयमंडलियहं कप्पु लेहि ।
 एवहिं तउ आणहं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।
 तं निसुणिवि पंकयलच्छिजाउ सम्माणहं सयलवि कयपसाउ ।
 अरिदप्पसाड कीलहं रमेवि जं जासु तं जि तासहं खमेवि ।
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।
 अंतेउरि सइं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।
 घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।
 मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥
 जयजसपसरपसाहियगत्ति भविसिं रायलच्छि माणंतिं ।
 बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
 अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
 सीहवारु सीहासणु छत्तहं एम्बमाइ अन्नहंमि विढत्तहं ।
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
 सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।
 घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।
 तं सिज्जइ केम तेण नाह हियवइ धरमि ॥ १० ॥
 तं निसुणिवि नरवइ चिंताविउ गहणु समुइत्तरणु मणि भाविउ ।
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
 तइयहं गय पिळ्ळिय दुव्वाएं आणिय माणेसरिण सहाएं ।
 एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गसु थलदुग्गउ ।
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
 एम जाम चिंतवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पड्डासए ।
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सकइ लक्खेवि ।
 गउ पड्डपुरउ अवक्खए खेविउ मुहि वत्थंचलु देव्वि निवेइउ ।
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

किं सो असणिवेउ संपाइउ किं माणेसरु जक्खु पराइउ ।
किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहवारि पडिवालइ ।
तो आणाविउ णवर णरिंदिं लहु पइसारि वुत्तु साणंदिं ।

घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।

तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥
खयरिं सविणएण पिउ जंपिउ दिंवि दिव्वाहरणु समप्पिउ ।
नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।
को तुहुं कवणिं कज्जें आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।
तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।
हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडुमहीहरु ।
केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।
जइ तुहुं धणवइसिद्धिहि नंदणु कमलाएविहि नयणाणंदणु ।
जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।
जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।
अह नउ मिलइ एउ अहिणाणउं तो सब्बहं अवसाणु पहाणउं ।

घत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।

मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥
तिं वयणिं पढुमणि आमोएवि महएविहि मुहकमलु पलोएवि ।
जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सब्बु अहिणाणउं ।
एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविद्वसियदेहउ ।
जम्माउब्बु अइट्टविसेसणु किं कज्जि महु मन्नहिं पेसणु ।
तो विहसिउ वेयडुहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।
जइ नियमेण सुणहिं आयच्छलु जइ सच्चउ जिणसासणि वच्छलु ।
जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।
जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।
तो संवरहि वियप्पवियारणु अत्थि पुब्बसंबंधहं कारणु ।

घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।

पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥
नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अम्ह तउ रुच्चइ ।
महएविहि दोहलयनिमित्ति हउं आयउ मुणिवयणनिउत्तिं ।

लइ आरुहहि विभाणि रवन्नइं पवणुहुअपडायसंच्छन्नइं ।
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
 सरहसु तं पडिवन्नु नरिंदिं लइउ समउ सहुं सज्जणविंदिं ।
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयंव ओरालिउ ।
 तहो सहिं सुहिसयण पराइय सहुं लच्छिए पंकयसिरि आइय ।
 हरिवल पत्त समउ परिवारिं घणवइ पउरपमुहपब्भारें ।
 भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।
 घत्ता । सम्माणिवि सिद्धि पुरयणमणइं बहुच्चरिउ ।
 परितुट्ठ भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥
 तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महानंदभेरी ।
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।
 हुआ तेण सोऊण बुद्धा समिद्धा महानंदिया उच्चरोमंचविद्धा ।
 अहो राउले कोवि आओ अउब्बो नरो वा सुरो वा परो वा सगब्बो ।
 बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।
 गया सीहबारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलंगंडा ।
 चलंता वलंता पहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।
 घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।
 उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥
 तो नरिंदु आरुहु महागइ सइं सुरनाहु नाइ अइरावइ ।
 पासिहिं विहिंमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।
 अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।
 दिढदीहरपलंबमुवपंजरु पियसुंदरिमुहपंकयमहुयरु ।
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।
 पंकयसिरिवि समउ परिवारिं हुअ जंपाणि अहियसिंगारिं ।
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।
 उह्यकुलेहिंमि जे सुहिसज्जण तार्हिंमि करिवि हियय सव्वग्गण ।
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाइवि ।

घत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।

जयतूरवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥

पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।

चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाइ विहिन्नइं ।

विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त बेवि अवरासणि ।

एम विहोएं ताम निविट्ठइं नायरियायणेण चिरु दिट्ठइं ।

जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।

नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजलु ।

जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।

खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

घत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।

जिणन्हवणविट्ठइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिंदिं ।

अहिसिउ कल्लाणि परमेसरु जेम सुरिंदिं ॥

विज्जाहरु वेयडुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।

पयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।

धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।

नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।

भावयत्तदोहलयनिमित्तिं पिक्खइ मणवयकायपवित्तिं ।

भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्ठिउ नाहु नमंसिवि ।

उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।

सुरतरुपमुहपसूअइं ईयउ नरसुरविज्जाहरकररइयउ ।

उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।

घत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।

कयमहिमारंभि पडु अंचइ विविहपयारु ॥ १ ॥

मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवणणाए भविसदत्ततिलयपुरि दोहलयणिमित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्मज्जेवि.

देविणु दीवजुत्ति अंगारइ रणरणंतघंटटाटंकारइ ।
 उच्चल्लिवि पसन्नयुइवयणिं अणुवासिय परिवासियवयणिं ।
 सुविहिए मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
 पुणरवि धूवविलेवणवन्नए परिवाडिए देविणु अवगन्नइं ।
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
 दहिधयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

यत्ता । जलकुसुमंजलि देवि बहुयुत्तुगिग्नगिरेण ।

अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥
 पुणु कप्पूरकरंवियतोएं पुणरवि दिन्नु तिवारामोएं ।
 पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
 जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।
 जं सोरंभु रंभवणमग्गु व निद्धु समिद्धु सुयणसुहिसंगु व ।
 ववघवंतु मणिकुंभकयंबिहिं झलझलंतु धारापडिबिंबिहिं ।
 हयपडुपडहभेरि मणमोएं जयजयकारु करंतिं लोएं ।
 घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहूइसणाहहो ।
 सोहइ कलससुहइं मिलंतउ जिणकल होइ कंतिरिल्लंतउ ।
 घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु सुएवि न सक्कइ ।
 अह भएण दुब्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
 जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
 अह सव्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

यत्ता । उव्वत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिन्नु विलेवणु मन्नु उक्खेविउ धूवंगारु ॥ ३ ॥
 पुणु हिमसंखसरयससिधवलं थिरमंथरपवाहपहधवलं ।
 किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।
 पुणु कुंदुज्जलकंतिवयंसिं रिद्धि समिद्ध मणोहरफंसिं ।
 जिणु अहिसिंचिउ सुरसंभहिएं दडवडरवड पडंतिं दहिएं ।

पुणु गंधोवण सुपवित्ति घणघुसिणुज्जलकंतिविचित्ति ।
 पुणु समलद्धण आमोएं पुणु पक्खालिउ निम्मलतोएं ।
 पुणु मणिकंचणकंनिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।
 पुणु तणु लुहिवि पोत्तसंचारिं सइं समलद्धु घुसिणघणसारिं ।
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
 गुमुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।

घत्ता । अहिसिंचिवि जगनाहु खणु अच्छइ नरवइ जाम ।
 मुणिवरचारण विणिण संपाइय जिणहरि ताम ॥ ४ ॥
 ते विनिविट्ठ करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
 पणविवि सविणएण नरनाहिं पय पुज्जिय महएविसणाहिं ।
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
 जंपिउ पिउ पेसलु निरविक्खउ धम्महो विद्धि असुहकम्मक्खउ ।
 सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
 खीरिं वीयराउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।
 जो जिणमहिममहोच्छउ देक्खइ पुज्जइ पुज्जिज्जंतु पदेक्खइ ।
 दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।
 सो इहरत्ति परत्तिवि रिउज्जइ जं चिंतइ मणेण तं सिउज्जइ ।

घत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
 जिणपुज्जाविहाण सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।
 परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइ वंच्छइ ।
 कल्लहिं गेउ सुहावउ रुचइ एक्किउ तं लेविणु मुच्चइ ।
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
 भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिव्वउ निच्चलु ।
 चक्खिहिं रुवनिरिक्खणु रुचइ जिणपडिविंवरुवि सा मुच्चइ ।
 कल्लहिं पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
काएं काओसग्गु घरिव्वउ पंचहं एम वियारु हणिव्वउ ।

घत्ता । पुव्वक्कयसुकएण लब्भइ घणु संपय लोइ ।

पुणरवि किज्जइ तंपि पट्टु सावयधम्मि निओइ ॥ ६ ॥

तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।

परमेसर सीलचरित्त रम्म उठउ केम गिहासमि परमधम्मु ।

सुअणहो इच्छंतहो धम्मसारु उच्चारइ जो सवायहं सारु ।

तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।

गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चहिं चउसिक्खावयाइं ।

जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह बीसभेय ।

अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।

अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सव्वहो इउ सयत्थु ।

परिणविउ जइवि पारंपरेण पुच्छिव्वउ तोवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥

महु मज्जु मंसु पंचुवराइं खज्जंति न जम्मंतरसयाइं ।

दिज्जंति न कहुवि हियत्तणेण पट्टु चिंतिज्जंति वि नियमणेण ।

अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।

ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।

सुणु नरवइ पंचाणुव्वयाइं उवसंति गिहासमि धम्मि जाइं ।

छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।

बीयउ बोलिज्जइ नउ असच्चु न करिव्वउ डिंभु न मणि पवंचु ।

तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।

घण घन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।

अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।

पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं लोहु बीयउ परिसेसइ माय ।

दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥

अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।

जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।
 चउंहिंमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
 पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो बुचइ ।
 जो पुण तासु अणुव्वउ पालइ सो अन्नहिं संगमु न निहालइ ।
 नियदारहो संतोसिं अच्छइ अन्नइं विविहइं न नियच्छइ ।
 जो एउं जि करेवि न सक्कइ सो सग्गइं दारइं परिसक्कइ ।
 जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।
 जा पुण अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।

घत्ता । मणु पसरंतु घरेइ परिहरइ विरुद्धउ जणवयहो ।

वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
 पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।
 जे तउ परिचित्तिवि नियउ लेइ तित्तिहो समग्गलु नउ घरेइ ।
 जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
 तहविहु नउ निट्ठइ धणु खलेण परिवड्ढइ वयहो महाफलेण ।
 परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।
 जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।
 जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
 जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्ढइ तासु आउ ।
 जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
 जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।
 धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।

घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।

सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥
 जो परतिय परिहरिवि न सक्कइ सो इहरत्ति विचरिउ कलंकइ ।
 सुअणहिं कण्णु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।
 फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
 पंचाणुव्वयाइं संसेविं कहियइं जिह सिट्ठइं पुरएविं ।
 अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तिन्नि गुणव्वय ।
 दिसिविदिसइं गमणइं 'हुड्डु माणहो उप्परि पच्चक्खाणु पमाणहो ।
 पहरणपासबंधुच्चारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाइ अन्नहमि अणिट्ठं न करिब्बउ संगहु पाविट्ठं ।
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
 तेहिं समाणु सणेहु करिब्बउ अणुवि मणु मज्झत्थु धरिब्बउ ।
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिब्बउ बंदणु ।
 जं बहुसंखहिं दिणु मणु खंचइ तं वीयउ सिक्खावउ वुच्चइ ।
 वीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
 तइयउ सिक्खावउ जो पालइ दाराविकखणु जइहु निहालइ ।
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
 सणनिंवपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।
 अरहंतु देउ गुरु परमसाहु निग्गंथ मोक्खमगगहु पवाहु ।
 पडिवज्जइ अथिरु असारु सव्वु इय एहउ मणि आसन्नभव्वु ।
 जो पुणु महदुग्गहु दूरभव्वु सो मन्नइं मणि विवरीउ सव्वु ।
 तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।
 घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।
 धणवइअंगरुहेण करसंपुडु सिरि संजोइउं ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहरु ।

१ C adds इय भविष्यत्तकहाए धम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भवि-
 सयत्ततिलयपुरि धम्मकल्लाणसवणो णाम सोलइमो संधी परिच्छेओ सम्मतो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।
जम्माउव्वु अहव गुणवच्छलु किं कज्जें महु जाउ सबच्छलु ।
भणइं मुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।
अहो नरवइ विणु चिरसबंधिं न नवइ कहुवि कोवि अणुबंधिं ।
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥
तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिंदिं ।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी ।
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ ससुन्नयमाणउं ।
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महएविहिं रुच्चइ ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्तिं सम्माइय ।

घत्ता । पहुसम्माणेण पुरि परिभमंति पहुपत्तिहिं ।

मत्थासूलु तहो विमलमहामइमंतिहिं ॥ २ ॥
एकदियहिं कंपिल्लहिं राएं वासवदत्तु वुत्तु अणुराएं ।
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।
पेसहिं दिक्खिंवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।
तेणवि कोक्खिंवि नियजामाइउ बइसारिउ पहुपुरउ महाइउ ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।
अहु पड्डे अन्नु कोवि तहिं पेसहिं अप्पुणु सइं परिवारु गवेसहि ।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।
अहो महारायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुब्बइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुब्बइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चिंतइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।

ताम न देमि मंतु महरायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंघइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइ नवल्लइ ढोइवि ।

ताहि तिवेयहि तहो अणुराएं जीवणु दिस्सु विसेसिं राएं ।

वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बब्ब कसाएं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विढप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निकदियहो नरविंदहो जाय बोल्ल अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराएं भीमिं सिंहलदीवहो राएं ।

किं अंतरि चरडहिं विग्गमाडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणाहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसत्थपुराणहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं ।
 सो तिहुं दिणहं मज्झि नउ आवइ अज्जवि दियहा केवि चिरावइ ।
 किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।
 तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।
 घत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्जइ ।
 जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्जइ ॥ ६ ॥
 बेवि सरोस निवारिय राएं तुम्हहं विहिंमि काइं पडिवाइं ।
 पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।
 पहुवयणेण बेवि गय तित्तिहि जक्खभवणि सो खुल्लउ जेत्तहि ।
 पुच्छिउ विहिंमि पणासु करेप्पिणु महुुरालावहिं हियउ हरेप्पिणु ।
 अहो सुहि तउ दंसणि अणुराइय अम्हइं पहुआएसि आइय ।
 हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।
 सिंहलदीवि गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।
 सो तहिं अज्जवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।
 घत्ता । तो आएसिउ तेण सरलसहावसरूवें ।
 अकयवियप्पेण दक्खिन्नपरव्वसिहूवें ॥ ७ ॥
 राएं जो आएसि पेसिउ तेण असेसु कोसु विद्वंसिउ ।
 अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ ।
 सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।
 एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।
 तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।
 विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।
 बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।
 पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमित्ति वियक्खणु ।
 घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।
 वासवनंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥
 मासिं कहिउ तेण तहो आगमु अह को जाणइं तं परमागमु ।
 जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।
 जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुक्खिप्पि ।
 पुच्छिउ विमलुमंति सुमहत्तरु तेणवि तहो वज्जग्गिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
 निहणु जेम तेम उवइहउ लज्जइं नउ रायउलि पइहउ ।
 छुड छुड दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
 छुड छुड पुलयपसाहियगतहो किउ अहिवायणु वासवदत्तहो ।
 छुड छुड वयणु सुकेसहि जोइउ छुड छुड सुहिसालयहिं पलोइउ ।
 छुड छुड लइय पुत्ति अणुरंगिउ छुड छुड तणु विलयहिं अग्भंगिउ ।
 घत्ता । ताम नरिंदेण उग्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥
 पिक्खवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।
 तं वासवकुडुं बु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।
 वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।
 दिट्ठु सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।
 परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।
 बहुअवराहु जइवि किउ आएं तोवि खमिब्बउ अम्हहं राएं ।
 तिं वयणिं पहु ताहंमि कुब्बउ जो जित्थइ सो तित्थइ रुब्बउ ।
 घरु भंजिवि परियणु विग्भाडिउ सकुडुंबउ वासउ निद्धाडिउ ।
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।
 नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।
 अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।
 घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।
 एण निमित्तेण धणवारिं संधि समाणिय ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।
 भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥
 सो दुवक्कु निम्माणिउं राएं निग्गउ तत्थहो गरुअकसाएं ।
 नं तासिउ गइंदु मयराएं गउ खुल्लयहो पासि वइराएं ।

१ C adds इय भविष्यत्तत्कहाए पयडियवम्मत्थकाममोक्खाए इहवणवालकयाए पंचमिफलवण्णजाए भविसदत्तमणोवेगपुब्बभवसंबंधपेम्मवण्णजो णाम सत्तदइमो सन्धी परिच्छेओ सम्मत्तो ।

बोल्लाविउ कयविणयविसेसि तवसि तेण तहो परमाएसि ।
 पाविउ अग्निमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
 अहोहो महाणुभाव अणित्तउ आएसिउ तं मइमि अजुत्तउ ।
 अम्हहं एउ न होइ करिब्बउ अज्जवि पायच्छित्तु चरिब्बउ ।
 आएं आसि एम होइब्बउ अह इत्थु वि न विसाउ करिब्बउ ।
 सुहदुक्खइं कयधम्माहम्मि मणुअहं होंति पुराइयकम्मि ।

घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।

तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥
 पढुपरिहवदुहदुम्मियच्चित्तिं पियवच्छलवयणामयसित्तिं ।
 पणविवि अब्भत्थिउ अन्नाणि रंजिउ राउ जेण पइं जाणिं ।
 तं उवएसु मइमि जाणावहि पढुसहुं परिओसहु आणावहिं ।
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।
 तिणिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्के राएं ।
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।
 परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
 सावि सुकेस जणणि तहोकेरी पढुपरिहववदुहदुक्खजणेरी ।
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहघाइय ।

घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि सुअ ।

तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
 बिणिगवि तहिं सोहम्मि वसेविणु वेसायरहं भोय भुंजेविणु ।
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
 गिरिवेयडुसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
 जणणिहि पुब्बगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
 अच्छइ तउ घरिणिहि गब्भंतरि तहोतणु विज्जावच्चु फरपरि ।
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविह्वइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।

परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं मुणिदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिंल्लावहि ।

घत्ता । तं निसुणेविणु तार्हि अहरु फुरंतउ दिढवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणघणु ॥ ४ ॥

तेणवि तं चिरु वलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ ।

एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिय विविहनवल्लजुवइ पइं मणिय ।

एवहिं लड्डु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ ।

तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कड्ढाविय कट्ट चउपासहिं सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहिं डहिवि मुअ ॥ ५ ॥

साहुकारु करंतिं लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सकियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

बिणिण भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि ह्रुअ रोहिणि ।
घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥
तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइ वंदिवि सकलत्तउ ।
पुणरवि तिं पएस परिसक्कइ धणु आहरण लेवि जं सकइ ।
तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।
गयउरि अवइन्नइं सुपहिट्ठइं साणंदिं पुरलोएं दिट्ठइं ।
पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।
कयपेसणहिं समुन्नयमाणहिं पुरउ निरुडु जाणजंणणहिं ।
सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।
सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।
संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।
गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।
भविमुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥
तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।
तहिं भविसाणुरूअमहएविहि पुत्त चयारि ह्रुअ सुहसेविहि ।
सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।
तार सुतार नाम वे दुहियउ पुन्निमइंदरुंदससिमुहियउ ।
एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।
ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।
अणुह्रुअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥
एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।
पवरूजाणि आउ हयतमनिसि विमलबुद्धि नामेण महारिसि ।
तहो पुरखोडु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।
वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।
भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।
हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलइलच्छिए ।
भूवालुवि कुवलयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
 निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
 नायरलोउ पयडु पइहिट्टउ नं मुणिवरु तवतेयाहिट्टउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेडिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।

सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।

चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।

पिक्खिवि साहु सयलु आणंदिउ सवणसंघु परिवाडिए वंदिउ ।

जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।

तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।

जंपइ कोवि नाहिं अणिउत्तउ निज्झुणु अद्धरत्ति नं सुत्तउ ।

नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।

सियकच्चोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।

जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।

पुरउ निविंदु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।

भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।

नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।

तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।

मइं किलेसु पालत्तणि पिळ्ळिउ दाइयबंधुयत्ति जहिं घल्लिउ ।

जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लहइं नियच्छिउ ।

एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।

इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।

महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढमु जिणु होंतउ लोउ कोडि पुव्वहं जीवंतउ ।
 एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिज्जइ आएं ।
 दसलक्खइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
 बीयइ लक्खि पवड्डियअंगउ तरुणितरल्लोयणसुहिसंगउ ।
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।
 पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायसु सरीरहो ।
 नरवइ छट्टइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्टमि मयणग्गिवि न पलिप्पइ ।
 नवमइं दंतपंति आहल्लइ खलइ जीह मुहवयणु वियल्लइ ।
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
 घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।
 सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्ठवियारइ ।
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
 जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
 जइ ऊसरइ कयावि न संपय पिम्मविलास होंति जइ सासय ।
 तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।
 एम एउ परियाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
 घत्ता । मुणिवरवयणेहिं सिरिरामालिंगियभुअहो ।
 निव्वेउ सरीरि उपज्जइ घणवइसुअहो^१ ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
 मुणिवयणें परिचित्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविस्तत्तकहाए पयडियधम्मत्यकाममोक्खाए इहवणवालकयाए पंचमिफलवण्णणाए भविसयत्तवेरगावण्णणो णाम अट्टदहमो संधी परिच्छेओ सम्मत्तो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
 कवण पुव्वि भावण मइं भाविय जेण रायसंपय संभाविय ।
 अण्णुमि इक्कदव्वसुहसेविहु अहिउ सणेहु बिहिंमि महएविहु ।
 बहुभिच्चहं विलहंति वसुंघर तं कम्मेण केण परमेसर ।

यत्ता । महु जणणिण नाह पाविवि संपइ विहउ थिरु ।
 किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥
 अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।
 कहिय सुरिंदिं अक्खरवंधिं तं किर केण पुव्वसंबंधिं ।
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।
 तहिं नरवइ मरुनामु महोयरु घर महएवि मंति वज्जोयरु ।
 वज्जोयर तहो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।
 ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेळइ ।
 चच्चरि वेसायणि रइ माणइं सुललिय गम्भेसरि अवगन्नइं ।

यत्ता । कुलविहविं सार रइरसपसरुब्भिमन्नमुअ ।
 दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥
 सा वरजुवइनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।
 कोसियतावसनिलइ विहावइ तहो वयणिं वइराएं भावइ ।
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।
 वणि घनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।
 ताह बिहिंमि अहिलसियइं चित्तइं बिहिंमि गयइं संदेहचरित्तइं ।
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।
 वम्महसरहं विरोलिउ अंगउ चिंतंतिहि तहि सुरयपसंगउ ।
 एक्कइ बाल सुरुविं सोहइ तणु इज्जंति निरारिउ मोहइ ।
 दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।
 मोइअंगु वियारहिं भज्जइ पडुपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिय ताए वियक्खणाइं उवलक्खिय ।
घत्ता । पिक्खेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए घणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।
सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किंपि सिलीसहि ।

दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किंपि किं अम्मइं ।
किं सो कमठु कहिमि संपाइउ तेण अवक्खु किंपि उप्पायउ ।
किसियइं तुडु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।

केसकलाउ खंधि ओणल्लइ परिमोक्खलु नियंवि आयल्लइ ।

फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।
हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।
सहि म रुसिज्ज भणामि पइं भत्ति किं अवलोइय केणवि धुत्ति ।

घत्ता । जं चालिउ मम्मू बालइं तं अवहेरि किय ।

घणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंघइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।
तं दिसि पांसु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।
सहि म रुसिज्ज तुडु फुडु अक्खमि तिलमित्तुवि तउ गुज्जु न रक्खमि ।
तेण तरुणिमणमोहणवित्ति हउं अवलोइय तउ वरइत्ति ।

अच्छइ तासु पासि मणु मे रउ सुन्नउं भमइं कलेवरु सेरउ ।
तं निसुणिवि घणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।
एक्कुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।

एवहिं करहि किंपि जिं जाणहिं इच्छइं जिम्ब सक्कइ तिम माणहिं ।
तुहुं मंतिणहो धीय महरायहो जो परमेसरु नयरहो आयहो ।

महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।
जइ सो तुडु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुडु अक्खिउ निययसरूवगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।
महु सहिए ताउ रायाहिरम्मू सुविसुद्धइ कुलि निम्मलए जंमु ।

जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिव्वउ चरित्तु ।
 कसणेहिं चलघबलिहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगवभसोमालहिं घणमित्तहो पत्तिहिं गुणमालहिं ।
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।
 ताइंवि ताए बेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।
 विन्नवि नियतायहो दक्खवियइं तेणवि पट्ठपरियणि सम्मवियइं ।
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
 फेडिउ अन्नहो पउरि पट्ठत्तणु अप्पिउ घणमित्तहो सिट्ठित्तणु ।
 सपउरु पुरु विहडप्फडु धावइ घणमित्तहो मंदिरु संभावइ ।
 वज्जोयरदुहियइं मणमोहिं एक्कहो तहो घणमित्तहो नेहिं ।
 तं घरु सपरिवारु सम्माणिउं सपउरि पट्ठपरिवारिं जाणिउं ।

घत्ता । तहिं विन्नवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
 अवरुप्परुसमिद्धसमवायहं बिहिंमि इक्कुगुरुवयणविहेयहं ।
 बिहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्ठणि पुरि विक्खायउ ।
 कित्तिसेणहो परियणि रुचइ धम्मवहिणि घणमित्तहो वुचइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

घणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
 निययकज्जकारणसंबंधिं घरु सिट्ठिहि सेवइ अणुबंधिं ।
 घणमित्तुवि तुरंग परिवाहइ सारासारपरिक्खण चाहइ ।
 पट्ठणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।
 पट्टणु खुहिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।
 इत्थंतरी जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
 तासु परिकखणहेउ विहत्तिए गउ वज्जोयरु वंदण भत्तिए ।
 तेण सयलु परमागसु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिदहो ।

घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥

साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।
 अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।
 ताउ चयारिवि धम्माहम्मिं हिंडइ जीउ सुहासुहकम्मि ।
 कहिंमि नरइ नारइयहिं दम्मइं डज्झइ वज्झइ हम्मइं खम्मइं ।
 सहइ दुहइं दूसहइं रउइं जाम ताम तेतीस समुहइं ।
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।
 इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होएवि ।
 तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।
 कच्छमच्छविसमेसमइंदहिं वग्घरिंच्छस्वरतुरयगइंदहिं ।

घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।
 होइ अणुज्जु अणज्जवखंडिहिं बब्बरसमरपुलिदपयंडिहिं ।
 सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।
 तं पर लहइ महागुरुभत्तिए अह सावयकुडुंबि उप्पत्तिए ।
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
 इय इत्तिपयारसंजोएं मणुअजम्मु को लहइ निओएं ।
 जो तं लहिवि सिढिलु जिणसासणि सो अंधलउ जाउ निहिदंसणि ।
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्खियकम्मि ।

घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसददेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइभवभमणडुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ ।

जाणमि जरमरणावच्छ एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचरित्तरंमु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निगंथरूवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।

घत्ता । नउ हम्मई जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुडु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निणइ ।

जो मज्जु मांसु महु परिहरेइ अण्णुवि निसिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंमु ।

जइ पयहिं पयत्थहिं सइहाणु तो तं जि धंमु धम्महो पहाणु ।

अह मन्नइ मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वच्चावमाणु ।

अह देइ दियावइ सिढिलकम्मु नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइ मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिंदिं परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।
सायारमणायारिविणिओइ तउ कहिउ दुविहु वारसविहोइ ।
इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।
जह तिणिणवि लेसउ तिमि वेय बंभत्तणु तिउणियसट्ठिभेय ।
पंचिंदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।
पंचासय पंचपयारचक्क आवासदव्व जीवहं तिछक्क ।

घत्ता । छक्खंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥
अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।
तह सत्ततत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।
थिउ जेम अणाइ अणंतु कालु अवसप्पिणिउवसप्पिणिविसालु ।
जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।
अट्ठाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु ।
पन्नारसकम्मवरा पएस तेरस चरित्त किरियाविसेस ।
एमाइमुणिंदिं कयपयास पायडिय जिणागमि समयभास ।
इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।
जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवलोइउ मंतिवयणु सुविग्गमु नरवइहिं ॥ १५ ॥
मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।
अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।
निरविक्खु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।
उवसंतकसायहं नरह रम्मु जो एण दिट्ठु सो परमधम्मु ।
कोसिउ तावसु अन्नाणु मुक्खु अमुणियपरमागमु जडु अवक्खु ।
तणु तवइ जइवि बट्ठेकगाहु अन्नाणु तोवि जुत्तिए अणाहु ।
गुरु कज्जइ जो बिहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।
जो पुणु अप्पुणु अवियडु देव सो परहो करइ अवबोहु केम ।
तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।
तहो आसमि जंति कित्तिसेण धणमित्तु पर^१ ॥ १६ ॥

एकोनविंशतितमः सन्धिः ।

तहो आसमि ताहं दिढचारित्तवियक्खणहं ।
अणुरत्तमणाहं तोवि अहिंसालक्खणहं ॥
तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अबिलुद्धहिं ।
कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।
सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।
एक्कहिं दिणि वियालि कीलंति वुच्चइ नंदिमित्तु धणमित्ति ।
अहो गुणमाल बहुगुणभरियहो मणि अचरिउ वहइ तउ चरियहो ।
अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।
घत्ता । तो नंदिसुएण जंपिउ सरलसणेहुउ ।
अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥
तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।
दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिंमि महु मंदिरि ।
एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।
मंछुडु अत्थि कावि तउ निद्धी पणइणि पणयसणेहसमिद्धी ।
रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।
पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।
तउ पुच्छंतहो गुज्जु न रक्खमि निसिहिं न जेण जामि तं अक्खमि ।
भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।
तित्थु पवित्ति मज्जु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।
अन्नमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।
घत्ता । पभणइं धणमित्तु महु अचरिउ जाउ मणहो ।
पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥
भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।
वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

? C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणालक्कयाए पंचमिफलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणो जाम एक्कविंशतितमो संधी सम्मतो ॥

वरि पंचुंवराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोयणु पडिवज्जिउ ।
 होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
 ता वेलइं जो भोयणु भुंजइं तं जिणसमइ समाहि न जुज्जइ ।
 तं निसुणिवि घणमित्तिं वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।
 खंधावारि पहंजणरायहो अंतेउरपरिवारसहायहो ।
 सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवडुंतरु दिट्ठु पइं ।

तं अज्जु पवित्ति निसिभोयणु परिहरिउ मइं ॥ ३ ॥
 निसिभोयणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
 आसंघिउ जाणिवि सिद्धिलकम्मु नियसंगइं अक्खिउ परमधम्मु ।
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
 जिम सो तिम तहो पिय परमरम्मि घणमित्त सुदिट्ठु किउ अरुहधम्मि ।
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
 जिणु पुज्जावइ अन्नहं सएहिं घणु देइं दाणु महिमोच्छवेहिं ।

घत्ता । वयनियमगुणेहिं करइ करंतहं सदहणु ।

अप्पणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
 कुपहकुतित्थइं जइवि न ज्ञायइ तो कोसियहो विलउ न पमायइ ।
 जिम सा तिम घणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।
 सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।
 जं परिहरिउ नयरसंघाएं जं अवगणिणउं अरि पुरराएं ।
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
 जइ फलु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।
 एम कसाएं घोरिं लइयउ कालंतरिण मरिवि पव्वइयउ ।
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।

न नमिउं पहुकज्जे परबलि भिडिउ पणट्ठ मउ ॥ ५ ॥

तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
 जणणिण छड्डिउ भत्तारसोउ ओलगु ताहि घरसयल्लोउ ।
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु घणमित्तु सिट्ठि ।
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्जसेण ।
 जोइउ घणमित्तहो वयणु इट्ठु ओसरिउ कलुणु कंदिउ अणिट्ठु ।
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।
 पालिज्ज बिहिंमि जणणिहुं सणेहु हउं एवहिं उवसंधरमि देहु ।
 घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।
 अणुहूयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥
 तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
 परिहासइं भिउडिपलोयणाइं लीलइं अद्दासणभोयणाइं ।
 आहरणवत्थमुहमंडणाइं पेसणकवोलमुहचुंबणाइं ।
 मुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
 उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयामुहाइं ।
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंतिं गयाइं ।
 घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।
 अवसाणिं तासु जं जीविज्जइ तं विहलु ॥ ७ ॥
 तो भणइं नवर घणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
 सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
 जाणिज्जइ भड्डु भंडणि भिंडंतु परनरपसंगि महसइचरित्तु ।
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।
 घत्ता । वज्जोयरधीय घणमित्तहो वयणइं सरिवि ।
 परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ ।
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।
 परिखिवइ आउ सुहिसयणविंदि अत्थमिए पवरवल्लहनरिंदि ।
 अणुदिणु सेवइ धणमित्तगेहु नउ मुअइ सोवि सज्जणसणेहु ।
 किन्तिसेण धणमित्तहो चित्ति गमइं कालु सुविसुद्धचरित्ति ।
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।
 अप्पणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।
 दिवि सोलहमइं पुत्तायामिं हुउ सुरवइ विज्जुप्पहु नामिं ।

घत्ता । चम्मट्टि सरीरु निवडिं जाइ मसाणि खउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥
 जो तित्थु आसि झीणाउमाणु सो चयवि दुक्खु तहो तं विमाणु ।
 उक्कस्स निवद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।
 सोलहआहरणविहूसियंगु सहसन्ति समुट्ठिउ विहुणियंगु ।
 चउपासहिं करइ दिसावलोउ पिक्खइ रमणीउ सु देवलोउ ।
 विंभिउ परिचितइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।
 नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।
 अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।
 तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिल्लिवि सरीरु ।
 इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

घत्ता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥
 एत्थंतरि धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।
 दाणु चउव्विहसंघहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।
 तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।
 धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।
 जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।
 उवहासइ अमुणियमाहप्पिं विहवरूवजोव्वणगुणदप्पे ।
 सावि समाहिमुणिंदहो वयणहिं दुज्जयदुसहपरज्जियमयणहिं ।
 जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
पुण पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।
घत्ता । तो मंतिमुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।
घणयलच्छि घणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।
बिन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्डियअणुरायइं ।
सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।
संचुण्णिय करोडि सहुं गत्तिं विहलंगलि हूईं घुम्मंतिं ।
घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंतिं सासिं ।
सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।
ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।
ताहंमि तणउं पुणुवि संजायउ सो घणमित्तु मरिवि तुहुं जायउ ।
घत्ता । जो जम्मन्भासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो घणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।
जा सयलवि जुवईयणि वरिठ वज्जोयरधीयहो मणहो इठ ।
सा मिलिवि असेसहिं सज्जणेहिं छड्ढाविय जलु दुम्मणमणेहिं ।
विलवंति पराइय कित्तिसेण उटंति पडंति लहंति चेण ।
आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।
हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्जु किं एउ जुत्तु ।
हा सुंदर पाविइइं चलाइं कहिं पाविओसि विज्जुलखलाए ।
कंदंतिहिं दारुणु कलुण सहु उट्ठिउ हाहारउ अइरउहु ।
पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि बिन्निवि गथाउ ।
घोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।
भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।
अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।
घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।
अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥
कित्तिसेण तउतणइं विओएं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अभंगउ ।
वउकरणि पुन्नफ़लु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गएं बहुकालें उच्छन्नं सुहिसयणवमालिं ।
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।
जिम तहि बिहिंमि सणेहु वहंती तिम एवहिंवि जाय गुणवंती ।
अन्नुमि अरिउरनयरि वसंतहो अवमाणिं परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिंमि धणु धन्नु समप्पिउ ।
यत्ता । जं वज्जोअरिण तहो विदेसिउ सयलु जणु ।

तिं वयरिं सोवि खड्डु सपउरु संबंधुजणु ॥ १४ ॥

तउ जणणिए जा चिन्न महाविहि पाविय तेणेवड्डु महादिहि ।
जं जइवर अणिओएं जोइय दियहा केवि तेण विच्छोइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जित्तिउ नहिं उज्जवणविहोएं तित्तिउ पइंमि लड्डु अणुमोएं ।
तिं कज्जि सुअपंचमि लोयहो चित्तिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।
नंदिमित्तु जो करिवि महातउ अच्चुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुनेहिं ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।

यत्ता । सन्नड्डु नरिंदु पुव्वजम्मसंभवभविण ।

धणवाल्लिं कव्वि संधि समाणिय विस एणै ॥ १५ ॥

विंशतितमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।

तिणसमउ गणेवि मुक्की भविसनराहिविण ॥

निसुणेवि पुव्वभवगहणजम्मु अण्णुवि जिणसासणि परमधम्मु ।

विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्टमउं नाइं ।

परिचित्तइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तक्रहाए पयडियधम्मत्यकाममोक्खाए बुइधणवालकयाए पंचमिफलवण्णणाए भविसत्तभवांतरवण्णणो जाम विंसतिमो संधी परिच्छेओ सम्मत्तो ।

घणवइ अवलोयइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ ।
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।
 जइ हउंमि तेण सहं तउ करंतु तो किं असमाहिए सहं मरंतु ।
 लइ अज्जुवि किज्जइ अंतसहु जं वलिवि लईज्जइ तं न नहु ।
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।
 घत्ता । उडरहि पडंतु एवहिं तुम्ह पायसरणु ।
 घणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥
 अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।
 विहरिव्वउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।
 नीसेसु परिग्गहु परिहरेमि जं जासु जोग्गु तं तासु देमि ।
 आसीस देवि पडिवन्न तेहिं उट्टिउ उट्टंतहं भडसएहिं ।
 जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।
 अहो वट्टइ खणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु ।
 राणउं गयउरि सुप्पहु कुमारु होसइ नवल्लु परिवारचारु ।
 अन्नेक्कु भणइं धरणिंदु राउ दुडर दुसीलु दूसहसहाउ ।
 सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलखउ किउ न जाम
 घत्ता । अन्निक्किं वुत्तु सुप्पहु समसंजायबलि ।
 को चवइ विसुत्तु तिन्नि सहोयर जासु तलि ॥ २ ॥
 को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।
 सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणत्तेउ ।
 कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पर्यंडु ।
 तिं सहं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।
 अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।
 थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ ।
 मुणि विमलबुद्धिचरियइं पइहु सुसमाहिए भवियायणिण दिहु ।
 नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।
 जे थिय ते राउ पइहु लेवि अन्नेक्क ठंति अन्नहं भमेवि ।

किवि धरणिदिं किवि सुप्पहेण किवि कणएं किवि सोमप्पहेण ।
किवि केणवि नउ सक्खिय घरेवि अमुणियणिओय निग्गय बलेवि ।
पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।

घत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।

पुणु अम्माएवि पणविय पियसुमहुरु चविवि ॥ ३ ॥
महएविउ बेवि करेवि पासि विन्नत्त जणणि एकंतवासि ।
तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
कोसिएण वहेवि कसाउ सुट्ठु पाविउ असुरत्तणु जणि अणिट्ठु ।
वज्जोयरु मंति महाणुभाउ विद्दाविउ किम वच्छलसहाउ ।
हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।
तुहुं अन्नभवंतरि घणयलच्छि अरिउरि तायहो सा पारियच्छि ।
महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।
पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हहं पवाणु ।
अणुहुअभोय चित्तियपयास माणेवि थडसंपयविलास ।
निव्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील ।
मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं ।

घत्ता । अहिसिंचिवि पट्टि सुप्पहु करइ नराहिवइ ।

भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥
तं सुणिवि भणइं भविसाणुरूअ तुहं जाम ताम हउं सारभूअ ।
तुम्हहिं जंतहिं जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि ।
मइं तुम्ह पसाएं आसमुइ महि भुंजिवि लाइथ कडयमुइ ।
पुरगामदेस महाराउ देइ महु मुइइं विणु कोइवि न लेइ ।
जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणइं समत्थु ।
अवगन्नइं जो महुतणिय आण निंदंति तासु जे रणि पहाण ।
एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महुमि जुत्तु ।
जं पुणु थक्कमि पवसंति राए तं थुत्थुक्कारिउ वयणु माए ।
अहिसेयपट्ठु संपय विचित्त पट्ठुपुत्त रज्जु भुंजउ सुमित्त ।
तो चुच्चइ भूवालहो सुआइं मालइमालाकोमलभुआइं ।
गणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हहंमि पासि ।

एव्हहिं मइं मिछिबि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
 तं निसुणिबि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।
 तो नवर नरिदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।
 तिस्सिबि दुहियउ सुवियक्खणाउ सहुं जामायहिं दुम्मणमणाउ ।
 तिण्णिबि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।
 पियसुंदरि जुअराएं सहाय एमाइ सयल अन्नेवि आय ।
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।
 आएं जोइज्जइ पुत्तजम्मु जाएं किज्जइ सोहलउ रम्मु ।
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।
 एह संपय इउ वइसणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहिं सुमित्त ।
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लुविउ सइं ।
 धरणिंदु कुमारु पइं दिक्खिउवउ समउ मइं ॥ ६ ॥
 जं वुत्तु एम सुप्पहु कुमारु तं धुणिबि सीसु थिउ दुन्निवारु ।
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
 जो भुंजइ वसुमइ एयछत्त ! सुविहेय उवहिपरिआसमंत ।
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।
 पावज्ज तुम्ह एह जि वसिट्ठु जं पालहि सुअण विसिट्ठु इट्ठ ।
 जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।
 जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।
 जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ महंतु ।
 पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्गु आएं अविणउ होइ पर ॥ ७ ॥
 अहियइं अणिओयनिउत्तियाइं किं बहुअएउत्तपडुत्तियाइं ।
 तउ पट्ठबंधु सुहसंपउत्त पावज्ज तिहिंमि अम्हहं निरुत्तु ।
 परिचितिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियमुहेण ।
 ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न ठाइ ।
 परिचितइं तवसिरि बहुअ सच्छ तुहुं घरहि महाभडभारु बच्छ ।
 अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्गु रायहो सकज्जि ।
 महु ताएं दिनु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।
 हउं मंतिसमउ तिहिं भायरेहिं सव्वावसणेहकयावरेहिं ।
 पडिवन्नु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थें तउ पसाइ ।

घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु ।

अच्छउ अहिसेउ कन्नहु वयणुवि दुव्विसहु ॥ ८ ॥
 अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।
 जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु ।
 सुप्पहिण दिनु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।
 अहो पुत्तहो सुंदरु गुणमहग्गु नरवइहिं वयणु सव्वहं अलंघु ।
 छड्डेवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु ।
 अप्पुणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण ।
 सव्वहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।
 एउ जंपिवि अहरफुरंतियाए आएसिउ अंसु सुअंतियाइं ।
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।
 जयमंगलतूरइं ताडियाइं परिवारमणइं विन्भाडियाइं ।

घत्ता । धरणिंदिं लेवि सुप्पहु पट्टि परिट्ठविउ ।

जयतूरवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥
 अहिसिंचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु ।
 घणवइ हरियत्त महानुभाउ पियसुंदरि पहु भूवालुराउ ।
 एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
 जणु अंसुजलोह्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।
 सहुं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।
 घत्ता । रुडुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहुं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिहिं ठवियउ ।
 पूरिउ रंगावल्लिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
 तिण्णिवि जिणु सुमरिवि सुपहिट्टइं अवलोइवि गुरुपुरउ निविट्टइं ।
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
 पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहव्वय धारिवि ।
 धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।
 घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सकियइं ।

जणु अंसु मुअंतु घणवइसुवदंसणि हुअंइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लइय जिणेवि रायलच्छि सइं भुयवल्लिण ।
 तिम मुक्क रुअंति धीरवीरविककमच्छलिण ॥
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुडुरुहउ महंतु जाउ ।
 जो जंतउ ह्यगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।
 पडिहारफारसहुज्जयाहं हणहणसहिं नरवरसयाहं ।
 सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
 हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।
 परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धघणवालकयाए पंचमिफलवण्णण्, २
 भविष्यत्तद्विक्खाकट्ठाणवण्णणो नाम एकविंसमो सन्धी परिच्छेओ सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।
 सो सब्बंगइ परिचाए बाए किम सुत्तु निरंतरु भूमिभाए ।
 घत्ता । घरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।
 ताउवि तहिं काले धीरवीरसाहस धियउ ॥ १ ॥
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
 एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।
 किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पडुसमीवि ।
 किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
 किं जेहउ पय्य अणंतवाले आणिय बंधेविणु पुहविपाले ।
 किं जेहउ परियाणोच्छवेहिं अवरेहिंमि विविहमहोच्छवेहिं ।
 जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।
 अरुणुगमि विहरिउ सबणतंतु विणियत्तु लोउ धाइउ मुअंतु ।

घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।
 नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
 रोवइ सुमित्त बल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।
 हा चंचल पडु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
 धणवइ विणु पत्तिए तं जि गेहु पिक्खइ पजलंतु दहंतु देहु ।
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।
 धन्नाइं ताइं तिन्निमि जणाइं छडुवि लग्गइं तवचरणि जाइं ।
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
 हा भविसयत्त तं करमि तेम एवहिं छडुवि पव्वइउ केम ।
 पियसुंदरि भूवालिं समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।
 सुप्पहघरणीघरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।
 ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।

घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
 दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।
 पुरुसायारूपरक्कमसत्तिउ घोरेधीरु तवचरणु चरंतिउ ।
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।

अजणसण मरिवि तवत्तउ दसमइं देवलोइं संपत्तउ ।
 पंकयसिरि पहचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय ।
 विन्नवि नवजुवाणसियभूसिय विन्नवि सोलहआहरणविहूसिय ।
 विन्नवि अवलोयंति परोप्परु विहिंमि सरिउ नियपुव्वभवंतरु ।
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि ।
 अन्नवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।
 घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।
 तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥
 भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।
 नरवइभविसयत्तु तुहुं होंतउ कुरुजंगलु गयउरु भुंजंतउ ।
 विमलमुणिंदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।
 तुम्हइं नवर अहियववसाइय जं तियलिं गु हणेविणु आइय ।
 अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पहुपच्छइ ।
 तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ ।
 घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।
 कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥
 तिन्नवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।
 पुणुवि तेण विवरिं नोसरियइं पुणरवि लयमंडवि संचरियइं ।
 तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं ।
 जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।
 पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणि आणिउं ।
 विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।
 मणवेयहो मुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ ।
 परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।
 एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।
 जाम पुणुवि हिंडंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि ।

घत्ता । तं गयडरि गंपि जाम निरिक्खहिं नयरछवि ।

सुहिसयणसयाहं एक्खवि तहिं संताणि नवि ॥ ६ ॥

तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु ।

ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउहेसइं ।

ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।

तो सुमरिवि चिरयालविलासइं गय रुहुरुहिवि निवि चउपासहिं ।

तो चवणावसाणि हुउ मूलिं मउलिय मालणितिएवि पहचूलिं ।

तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।

हा पुणरवि नरलोए वसिब्बउ वुत्तरगम्भुवासे निवसिब्बउ ।

अच्छइ देवलोइसुह रायहिं जं कीलिय मणचिंतिय रायहिं ।

अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।

एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।

एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्टु विलीणउं ।

घत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।

सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥

बिणिणवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।

नाम नंदिवड्डण सिरिवड्डण बेवि सिढिलकयकम्मनिबंधण ।

ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।

चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।

बहुकालिं महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।

सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।

जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।

तेवि नंदिवड्डण सिरिवड्डण णियसंताणि करिवि संवड्डण ।

एक्कहिं दियहिं चालिय वणकीलए गयवरघरणसमुम्भडलीलइ ।

घत्ता । हिडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।

परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥

सो हरिणिए सहुं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।

तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।

बिणिणवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।

भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डणु होएवि सिद्धिहिं गउ ।

१ C adds इय भवित्तकदाए पयडियचम्मत्थकामभोक्खाए बुहधणवालकयाए पंचमिफलवणजाए कमलसिरिमविसदत्तभविसात्थकवमोक्खगमणो जाम बावीसमो संघी परिच्छेभो सम्मतो ।

समत्ता भविसयत्तकहा ।

NOTES.

[N. B.—Roman figures indicate the *Kaṣavaka* in a *Sandhi* and the arabic figures the lines. Apbh = Apabhraṃśa, M = Māhārāṣṭrī, Amg. = Ardhamāgadhī, Ś = Śaurasenī. Abs. = Absolutive.]

SANDHI I.

I. *Introductory.* The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcamī*.

1. सारु—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेल्ल and कल्ल in the next lines. The change of -रु to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

निद्धुअ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. नीसेल्ल, कसण, णिव्वल्ल, णियुयु, etc. The dental in नउ, निद्धणु and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निद्धणु—3rd Pl. of Imp. हयपल्लविहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविप्पियु—Abs. of नम with प्र. This Abs. is most common in Apbh. Another one is in-वि. e. g. निद्धणेवि, पिप्पिल्लवि, चरेवि. Hc. IV 439.

4. भव्वयण०—यण, वयण and पयण correspond to जन, वदन and पतंग. The ययुत्ति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्कय etc. below.

6. दल्लणेक्कमल्ल—Combination of दल्लण and एक्कमल्ल. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. सल्लुत्तरणसेउ—Combination of सल्लु and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण् and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

[Bhaviṣa—1]

11. लो—This form is both Nom. and Acc. singular. Here the latter. पवर...कुलहरलो-Gen. Sing. of -अ bases. -स्तु, छ and ह are other Gen. endings in Apbh. See Introduction.

12. लोह-Loc. Sing. of -अ base. -ए and -हिं (इं) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभालमि-like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in -इं are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह-More regularly तुम्हे. Nom. and Acc. Plural of the pronoun or the second person. Hindi तुम्.

2. हउं-Nom. Sing of pronoun of the first person. Compare Guj. हुं, Konkani हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुधरवारारि-Read दुहरवारारे. Loc. Sing.

3. खीणविहवप्पहाए-खीणविभवप्रभया. The -ए of the Instr. Sing. form is to be read short.

सोह-शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विष्णु पुण्णहिं-The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate-'Wealth is impossible without (previous) merit.' कोइ-we rather expect कोवि. There is a world of difference between कोइ, Sk. कश्चित् and कोवि, Sk. कोवि. Scribes mistake?

5. तारं-Inst. Sing. of the Feminine of base त. Hemacandra and following him Pischel, teach only तार, without *anusvāra*. The word refers to वसुसंपय in the previous line. Translate the line-'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि. The latter form is to be explained as from सुच्, which in the Prakrits loses the nasal. सुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म

6. नियमइवियाह-Acc. Sing of Masc. base in-अ, on the analogy of the-इ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ-The sense is that of Sk. यावान्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* अयत् from अयत् = Sk. इयत्. See Pischel § 153.

8. Translate—'Having seen the *Airāvata* roar, should not other elephants do the same ?'

गुलुगुलन्तु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeitic in character; e. g. गुमगुमन्त, तिमतिमन्त, ऊरूराजहि, थरथरन्त, फरफरन्त etc.

9. महकन्वकईहु—Abi. Pl. of °कई. ताहंतणिय—Consists of ताह the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed ? Pischel timidly compares the form with Sk. कवाग्नि, कवोष्ण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुनः) is more likely to be the right derivation. Translate the line—'Before poets of great poems, what indeed is their (lesser poets') story ?'

10. जोयंगण or ज्योतिर्गणः—The stars. Through जोहंगण, where the *anuswāra* replaces र. Mark change of gender. Translate—'But should not stars shine when the moon is up.' Hc in *Deśināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतद्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिंमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—'One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4. वरकईहि—Can only be Loc. Sing, or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—'Gender does not matter.'

5. एक्कोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एवम्-एवम्, किङ्गा-कीङ्गा, तिप्पम्-त्रीणाम्. तिप्पि and after it विप्पि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—'He daily pours forth showers of bad odour (abuses etc).'

सडरिसंह—सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुरुषिंह and सडरिसंह.

7. देखिवि—Absolutive in वि, used as an Infinitive. Trans.—'He is not able to look upon the prosperity of others.'

8. Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seniya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcamī*, which shows to people the path (of righteousness).

1. अत्थइ—read अच्छड, which represents Sk. अस्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering: Kuhn's derivation from अस् with the inchoative च्छ and Pischel's from कृच्छ, which would give अच्छ् in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम् (or ताव) from तावद्. Pischel § 261, following Hc's examples to IV 395 etc. कह-कथाम्. The terminations are often dropped in Apbh. See सोह in II 3. गणहरिण—Instr. Sing.

2. पुच्छंतहो, सेणियहो—Genitives. See Introduction.

3. कियं संचयएहि—Instr. Pl. The ए in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्ठंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. काळि. Even with ए, the forms would be वट्ठन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्हि—Sk. इदानीम्. He. lays down an एव्हि which is sometimes written एव्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एवै, which is doubtful.

दुसमकाळि—the Jainas divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

5. वणवर्लि, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the चक्रवर्णिवत्स and that his father's name is माएसर and mother's वणसिरि.

6. Read वडमायु instead of वडमायु of the text. समवसरण—The root सृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly; e. g. समणे भयवं महावीरे समोसरिण. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहर—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8. छयपंचमी—The 5th of Kārtika, held sacred by the Jains. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of मोहेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहुं, as the adjective नीसुणेतहं shows. Hemacandra lays down हुं for ह् and उ bases, IV 340.

V. The story begins. It is laid in the city गयडर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगल—The twin country of Kuru and Jaṅgala which is known even to the *Mahābhārata* and *Rāmāyaṇa*. Pāṇini too in Sūtra VII 2, 25 appears to refer to it. जङ्गलवेदुवलजान्तस्य विभाषितसुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काहुं—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वणिज्जहु—Pass. Pres. See Introduction.

असुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पाणोति from प्राप्नोति, would suggest a derivation from म्ना.

5. परवत्स—The doubling of the व is due to analogy of words where it is

natural, as सुयक्सन्व, जिष्वावार, जिम्गन्व etc. cf. अक्खाइद्-अखादित्, अदिट्-अदृट्. Pischel § 196. Compare also गणिजं. मिह्णहं—Compare Mar. मेह्ण.

For अवतुप्पत्तु read अवरुप्पर. A compound of अपर and पर with the सू developed as in परस्पर. The अस् becomes ओ and then उ. Compare जमोक्कार, परोप्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वर्लीभृते सुचरितफले स्वर्गिणां गां गतानां वैभैः पुण्यैर्दृतमिव दिवः कान्तिमत् सण्डमेकम् *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇḍavas fought on the battlefield of Kurukṣetra.

1. तं गयउर को वण्णहं समत्थु—Is a queer construction. We would rather expect तसु गयउरसु etc. which would be construed with वण्णहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउर and ought to have finished in some such way as को वण्णिजं समत्थु, where गयउर would be the object of the Infinitive वण्णिजं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउर को वण्णिजं समत्थु
and
तसु गयउरसु को वण्णहं समत्थु,
resulting in
तं गयउर को वण्णहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रसत्तम्.

2. मेहेसराइ बहुणरवरेहि—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिर्व, जिम्ब, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tirthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tirthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*¹ v. 17 says about Kunthu—

कुन्थुःक्षितौ क्षितिपतिर्जितमानसेनः पूर्वं पुनर्धुनिरभूद्धतमानसेनः ।

1. Ed. Kāvya-mālā, part VII.

Jinaprabha in his *Caturvimsati-Jinastava*¹, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटचमूर्युधि मोहमहीपतेः । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाम्बुच्छ ॥ अवति कुन्थुजिनाधिप राज्यमाहिमवतस्त्वयि चक्रहताहितम् । त्रिदिवतोऽप्यविकाजनि ऋद्धिभिर्धनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपयःसरिदीपचिह्नोमणे । प्रणिदधेऽन्तिषदो विषद्वता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रहहरि भमिवि तवंगि बहसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तहिं पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टत्तए is also Locative. It ought to be वट्टत्ते, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jinas.

2. अठमह तिथि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पहजिणपच्चक्खमाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवहु—Compare दीह दिवहु धणुहं सयमाणहं in V 2, 4 below. We should rather have दिवहुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवहु is through दिअहु, from द्वि-अर्ध. दियहु would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीह. दीहर from दीर्घ by metathesis and *svarabhakti*.

4. निम्मलसम्मत्त—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसहलक्ख—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Susama* cycle of time.

6. कियवस°—Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयल्लमहि बहुनरनिहायसंखुहियवार.

The तु at the end of this and the previous word is wrong and should be read रु. Sk. बहुनरनिघातसंखुभितद्वारः—Whose door was thronged by crowds of people.'

7. जयलच्छिमरालिहि रायहंछ—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rajahansa* of the *Marāli* (female flamingo) in the form of the glory of victory.'

8. दूरवियसियसियकंदोइदिदि—Contains a fine description of bright, beautiful eyes, although of a man. वियसिय, सिय as किय above, are Ardhamāgadhisms. दिदि, cf. poetic and colloquial Marāṭhī दिदी and दीड.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णेक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from यावत् and तावत्; Pischel § 150. It is also used as an expletive,

2. संपुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लइय and कन below.

3. तहितणिय and तहितणइ (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिद० etc. appears to be a misreading. B. reads मणहरणच्छणेइ, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The इ clearly has been misread or miswritten for इ, not an unusual mistake. Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवलयदलच्छि. Jacobi also reads °त्थणिदुअ.

5. किंदुअहिं रमतिं—Has got to be construed with the last line. Read गय दिदि ताच किंदुअहिं रमतिं तहितणइ देहि—'He accidentally looked at her form, playing with a ball'.

6. विहिंमि—As fate would have it'.

9. वइइ and तोरणइ—Acc. Pl. of Neuter-अ bases. Also रहइइ, जणमणचोरणइ. The penultimate is usually long as in उडोचसयाइ. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and lastly the marriage ceremony itself.

1. खंचिय and तंडविय are Past Part., not Absolutives. In like manner वसिय.

चंदणच्छइय—'Sprinklings with sandal-water.' Compare Mar. सडा.

2. वसिय—Means विस according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालागुरुसण्डइ बोहियाइ—'Burning of the pieces of old sandal-wood'.

4. गियगोत्तमाङ्गलवडीड—The Nom Pl. of the Fem-ङ् bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. संपहातु and वत्याहरणसातु should be read as संपहार and वत्याहरणसार.

7. पिडवासु—Dependants, from पिड and वस्.

8. घरवावारहो पहायु—Is to be taken in apposition to सम्मानदायु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पइसरह—Connect it with भोज्जु and not लोड. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. सुरिकसु—सुक्लसु, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. उव्वगिगि दुक्क तत तत—All those gathered there for dancing'. Take उव्वगिगि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरुणिडं—तरुण्यः—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वकर and कुरह almost mean the same thing, 'crooked, sideways.'—कुरह may mean निपुण or चञ्चल.

तज्जिड-तज्जितः—Chid (in joke), railed at'.

5. Translate—'Oh girl-hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' सडहुं, through सडहुं from संडुलम्. सुहियइ—सुधिकायां *Deśi*. VI 134 has सुहिय and *Pāia*. has सुहिभा.

8. Read अहर and कुरन्तियाहि together. 'With tremulous lips.' अहतु is wrong for अहर.

10. अवतुंडह should be read as अवरुंडह—embraces.'

12. काणक्खेव has got to be read with a short ए. The other reading काणक्खि (व) avoids the difficulty. दक्कह—च्छादयति conceals.'

15. दुक्कड is apparently for दुक्कड—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय-रमण-रजिय-मणाड. सोहलय-Sk. शोभलक. cf. Marāṭhī सोहळा.

2. सुहमंडणुसिडं—Read instead सुहमंडणु सइ, as B does and अप्पुणु सइ instead of अप्पणुसिडं which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, सिडं may be taken to mean स्वयम् (?)

7. पइसरिड—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.

[Bhaviṣa—2]

8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पडियणविहोड i. e. प्रतिपन्नविभोगः which the text reads is inferior in taste to पडिवणविहोड i. e. प्रतिपन्नविभेदः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1. सासणिभती-सासणभती of B. is preferable, as it avoids the case ending inside the compound.

2. चक्रल-चक्रल i. e. circular.

6. सोहगो मयरध्वज सोहइ—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताहं, the Sing Instr. The हिं in place of इं has been carelessly put.

सरस सहीव—Like an affectionate friend he offers her (all) his love'.

3. वियडूपरिहासइ—वियडूँ यथा स्यात् तथा परिहासइ. वियडूँ—विकृष्ट or विवृद्ध.

4. Perhaps to read मयणाउर मणवेड instead of मयणाउरमण वेड.

5. वरकीलापरीओवणुः वरक्रीडापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणइ—A beautiful simile. 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कण्णोसण्णइ—कण्णोपसने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasiri got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवखेरइ अंगड—'Belittles or despises herself'.

3. अन्नतव is synonymous with Sk. अस्माकम्. Perhaps to read अन्नतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and यम्. To this class is added अस्, which becomes अच्छइ. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिहिगारड—धृत्यगारः A tower of fortitude.'

6. For गुतुवयणु read गुरुवयणु.

क्रिय पंगुरणि गंठि etc.—Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविड छणिमितुवियक्कणु—'A man skilled in omens, i. e. an astrologer, was called.' णिमितु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.'

9. वहावड—वर्षापकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उव्विलइ मयविमलगतड—With their limbs surcharged with youthful vigour, they go gracefully? विमल through विमल from Sk. विमल. Pischel § 332 and Hc. II 74.

7. Read आवणत्तोहपसाहियपंथी as a compound word. 'Whose path was decorated with the beauty of the market' i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the ई Fem. is generalised.

9. भणिवि कण्णंतरी घणवड्ढअहो—The custom appears to be 'to say the name of the Jina in the ears of the little child', as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराडं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिण्णिवि हातु पियइ थणवट्ठइ—'Having put his hand to the nipples, he suckles at his mother's breast.' This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्ताहस्तं, is an adverb to भमइ.

6. लइज्जइ and विज्जिज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिड—We expect a Genitive, governed by पासिड, viz. अण्णइं पासिड, The second अण्णहिं which is right has influenced अण्णइं.

9. विचारइ वंकइ—विकारैर्वकीभवति.

10. चुम्बिज्जतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आलंछि—A pure देखी. cf. Mar. खँचणें, Hindi खँचना, having pulled or strained.

14. उज्झासाल is उपाध्यायशाला through उवज्झाभसाल. उज्झा goes back to उपाध्याय through उवज्झाभ, उज्झाभ. The Guj. name ओझा, the Mar. ओझे, वझे.

II. How the boy was sent to the preceptors for learning different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाब etc.—He quickly learnt, by his power of penetration (अवगाहन) all the arts, after he had learnt the alphabet, the lore of the *Āgamas* and Grammar (वायरण) and Logic (सङ्गत्य)'.
 5. विविहाउहइं विविहसंवरणइं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्थापहत्यवावरणइं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहणसन्नइं—'The knowledge (सन्नइ. Sk. संज्ञा:) how to lead elephants and horses.'

9. एमाहविसिद्धइं—'By such and other things.' एमाह—एवमादि cf. एमेव for एवमेव, एवइ for इयत् वृद्ध (through Vedic ईवत्). Apparently the reading ought to be एमाह-विसिद्धइं, to qualify गुणिहि, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विजाविणयबहुगुणभरियइं (चरियइं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाइं in I 5, 6.

4. सलहइ वरिणिहि पुरउ पहिट्टव—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहइ shows *svarabhakti*. पहिट्ट-प्रहट्ट (also प्रवृट्ट, not suitable here.)

दीसइ—Phonological descendent of Pass दृश्यते. One of the few roots which can not form ज्ञ Pass.

5. कुलि उज्जोड करेसइ—Will make our family illustrious; (कुले उद्योतं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदइण काइ ण समप्पइ—'What indeed, is not possible, when merit is in the ascendant?'

समप्पइ—either समप्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—ईय or ईअ, so

usual in the Passive, but the double consonant represents the dropped *द्*, as in *रम्मइ*, *गम्मइ*, alternative forms of *रमिज्जइ*, *गमिज्जइ*; cf also *दीसइ*, *सबंज्जइ*.

7. *रुक्खहो णमिं फल्लु संबज्जइ* etc.—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For *तत्तण्हं*, see note on *ताहंतणिय* in I 2, 9. The case is Loc. *तवतनिके अङ्गे*.

8. *दुण्णडं—दुर्नयः* rudeness, impoliteness, The *anuswāra* here and in *उत्पण्णडं*, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. *म्*, is quite in place. We might perhaps explain *दुण्णडं* as due to change of gender in the Prakrits; but not so *उत्पण्णडं*. The former explanation therefore is the only one possible. *दोसइ* is an example of change of gender.

इय for *इअ*, Sk. *इति*, is an *ardhamāgadhism*, due to the fact either (1) that Dhanpāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. *तावण्णहिं*—*Sandhi* of *ताव* and *अण्णहिं*.

विम्मइ—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. *तेड-तैल*, *एव-एव*, *पेम्म विम्म—प्रेमन्*. Connect *विम्मइ* and *तणिय* in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. *ताड पुण्डइ* etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. *ते जि अवलोयणु* etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through *जिव-जव-येव*, Sk.

3. *ताहि* Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. *तहे*, *ताड* (see line above).

4. *कमलुवि णउ सुहाइ तहो णमिं*—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियव इ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. *जेइउ-याइउ*: The other form *जइस* is more current. cf. old Mar. *जैसा*, modern Mar. *जसा*.

9. *मंदरु*—adj. of *पिम्भु* 'love, the zest of which was becoming duller.'

10. बहुविषयं चिंतयति—'Various doubts crossed her mind.' विषय is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अउवु-अपूर्व. A vowel that takes the place of a consonant is called *Udvr̥tta* and is not combined with another vowel. cf अहर-अचिर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत्. The latter goes back upon एवकं. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरी एह, vs. 35 of *Saṅjamamañjari*, *Annals* of the B.O.R. I 163. एह the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्या:

6. हियहइ—The Apbh. is found of affixing this ह to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारहं, करहं, घेरहं; Guj. मनहं, हियहं.

पञ्चारिषि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वहउ—Comes from an obscure Sk. word वहकं, given in *Amarakoṣa* III 61 as synonym for महव.

पई-त्वया. The base त्व with the termination ई of the *Inst.* would give two forms, तई or पई, according as the assimilation is progressive or regressive.

खिहउ and खेह are from the root क्रीह्. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर; खीलज, Mar. खिळा, Sk. कीलक; खुज, Mar. खुजा, Sk. कुञ्ज. The double ह is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिउ is to be derived from the same base as पदमइ in the above line. In the latter case the suffix is त्म in the former इल, इह.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstrance with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वङ्गत्तणु-वङ्ग, for which see above, and तण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउं सरीरु असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; compare इत्थिहत्तु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, षण्वद्दो etc., in the numeral एहत्तरि for एकसप्ततिः, in the term. of the Future, होहि for भविष्यति, in the pronominal termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि कम्मिज्झ मिड्ढिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह-ग्राह, the same as पूर्वग्रह, a preconceived notion.

8. विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एव्वहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वल्लेइ मणु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मणु which should be read as मग्गिग.

किम णिव्वहइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्याः.

7. ऊसरु ऊसरु, मं करि लग्गहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)'?

किं घिउ होइ विरोलिण पाणिए—'By churning water, is ever ghee produced ?

10. उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कज्जाकज्जवियारणु—'You know how to discriminate between good

and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरदासिं वुत्तु अवंकड—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपई—Separate the two words. The first is a Voc. and the other Instr (or Loc) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्खं दुक्खु etc.—'With great effort, she could control her mind.' साहारि= संवृत्तम्, concealed, checked.

3. धियं गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणि काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.'

7. अच्छहि काई एत्थु etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पियमंदिर to be taken to mean 'father's house.'

9. छहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' छहि—छह् is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेह etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणइ—Read जाणइ instead.

4. आवति-यावन्ति cf. Pischel § 335.

5. वल्लगी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेद्दा for अवस्ताव in हेद्दाछुं in l. 1 above.

6. एवहि etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'

7. कारयु किंपि नरिय णड भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. णिहणु जंतु etc.—'Let the evil thoughts of women perish (तियमइउं-कीमतयः), which cause a stain to appear on spotless families.'

10. महल्ल like वयणवियक्कसणु in an Adj. of भल्ल—'a proper name. महल्ल from महल्ल; अल्ल in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्ल, the messenger sent by वणवइ to his father-in-law. We would therefore expect either तेण or तें. ति apparently is only a weakened form of तें. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुन्नउं दिसउ etc.—Read वुन्नउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendants.' वुन्न through विन्न from विग्र.

5. णियजणेरिपरिहवप्पज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child ! (wanton one) what shall I do with you, born as you are in the house of a bad father ? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिज्जंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us, [Bhāvīsa—8]

why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो किं etc.—'Would we be abandoned by our kinsmen'?

3. जह्वि तेण विणु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जह्वि गिरारिड—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवह जासु etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो पंगणु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेरि—Is Apbh. of जनयित्री.

2. सख्हं हियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively.

सामाबु—Read सावणु which agrees with पिए सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि.तं जि नेहु उज्जोयड—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयड would be उज्जोइड; the य therefore is either *Ardhamāgadhism*, or due to recital which is apparantly copied faithfully.

7. फुलइ—'Blooming (flowers), which is the object of गिबेचइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छलउ-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इत्तहि—Hem. IV 436 has एतहेअन. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्जासाल पईसइ, (सो) गियजणणि ण पिकखइ etc.

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give गणेवि, गणेप्पियु, where the ए represents Sk. अय्. But this is a case of change of conjugation, as is रुचइ II 13. The root is to be regarded as belonging to the 4th conjugation.

छहि—See remark in the same word above.

6. Read छहिसज्जण and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B छहिसज्जणमण—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविउ—‘It was announced in the city.’

9. पयइ etc.—‘Steps were arranged in the various ceremonies.’

11. भवित्तहो बप्पे Is significant. The periphrasis for चणवइ, reminds the reader of Dhanavai's inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta's attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तहो परियण रणरणउ कमल कलंकु मणि व्वइ, where मणि व्वइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वइ.

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so धीय, सरूअ, which could be read as धीआ, सरूआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुणिमइंदइससिवयणी—Perhaps to read पुणिमइंदु, although there would thus be tautology. ‘Having a moonlike face, as full as the full-moon.’ Des VII. 1-14

6. पियपइहरहो नेहु etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.’

7. विरहद्वग्नि भंगि पञ्जालः—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before भंगि.

10. रणरणं दिति पंक्यसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalasiri.

III This Kaḍavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमप्पशु—Does not make any sense. We have perhaps to read सललितं or सललित रमणसमप्पशु—‘A charming self-surrender to the lover.’

9. मयशुक्रोवर्णं पयदावयु—Is one compound. We should therefore read मयशुक्रोवर्णं and not ०र्णु. ‘Exposing of limbs that fanned love.’

12. The simile requires that we should have the first compound word in the locative. Construe जेम भमरु पंकइ सरइ (तेम) धणबइवि पियवयणकमलमयरंदरसि सरइ.

IV. Sarūva in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be च्छियइ etc.

3. दुक्कियदुक्खनिहाणु व णज्जइ—Is prophetic. ‘The embriyo was as it were the treasure of pain due to evil action’ (in the previous birth).

4. The epithet रिइ applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवलितरंगइ as one word; त्रिवलितरङ्गान्.

8. पुत्तुप्पशु is the usual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf. द्वग्नि which is formed of दव and अग्नि; cf also भोगंतराड.

10. Read जुवाणभावि. पडरि and महायणि should be read पडरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcana country, accompanied by other traders.

2. राजलि सण्णमाणु etc.—‘Respected and honoured at court.’

4. This line requires reconstruction thus. विणयविहेय सुहिय संभावइ etc.—‘He was well disposed towards those who were meek to him; but he showed the strength of his pride towards those who were crooked.’ The reading of the text विणय विहेय सुहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयइं हिय etc would be still better.

7. सुत्तविसुत्तइ चाहइ—‘He was fond of the scandals of the town.’ सुत्तविसुत्त the good and bad things happening in the city; the tangled thread of the city life. चाहइ Cf. Hindi चाहना Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाहहि सो लेहि.

10. अञ्जुमहर्षिगारमई—Drop the unnecessary *anuswāra*. It is an Adj. of Bandhuyatta.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. वृद्धिर्हि चहिवि=वृद्धि प्राप्य—'Having come to fight a quarrel.'

6. Translate 'Do not disclose your heart even to friends'. वृद्धिर्हि वृद्धि. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (अल्प विद्वद्) in various ways, even deceiving people; 1. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers; 1. 8. Next that he should not expose his side, but try to feel that of others; 1. 9. Then, he should be deaf to others' projects, although hearing them, but should stick to his own one; 1. 10. And, lastly he should try to know others' character but should not disclose his own character; 1. 11.

VII. The father's appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. विद्वत्सविद्वद्दे तेण समप्पइ—'It is given away to those who are rich in learning'. विद्वत्-विद्वत्.

3. 'The wealth that you have already acquired in a previous birth, comes inquiring after you.' (lit. 'inquiring after the yard of your house').

5. 'What you say would be dear to bastards (कनीनई), and cowardly fellows'.

11. 'The money that one acquires in this manner (एण विहाणे), is a treasure-house of misery; what is the use of it?'

13. तं वञ्च विलसंत वयंतइमि—Seems to be an obscure reading; connect विलसंतवयंतइमि together.

VIII. The father entreats the boy not to become a merchant if he disliked it; but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. समदकड—Perhaps to read समदपकड—'With pride'? (Deś VI 120.) But metre speaks against it.

3. छद्म भणिवि etc.—'No one would behave inimically after calling one 'friend.'

विस्सहि—'Enjoy,' here and in the last Kaḍavaka.

6. पियरि विदु अत्तु etc.—'What fame, what name has that man, although living, who enjoys the money earned by his father?'

9. समइ सरुवइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्भ्रमवृत्त)

11. लइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' ले is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. इट्ठमग्नि घोसण दिण्ण—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See *Mṛcchakaṭīka*, Act X. The custom has not yet died out.

4. चट्टउ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चत्त्यत्. cf गणिउ and रुचइ.

5. साहुमाणि वणिउत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपउत्तहं and थोवविहवणिउत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिकपुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपउत्तहि etc., would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितथुरुह रहसेण etc.—'The sons of merchants hastily gathered together'.

9. कइवसइमहिंसइ सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समाणु in Apbh. has the sense of समम् or सार्धम् 'together with.' मइमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

तं बोधितु—'The boat or bark.' The word is from the root बह् and the termination न्, Apbh. त्य.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पङ्—Loc. but the Adj. जंतहो (यातः) is Gen. पजलंतहो stands for पजलंतिहो or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिहो would not have disturbed it. It is, therefore, deliberately used. Still, जंतहो Loc. to qualify पङ् Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सक्वा) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एक्कद्व etc.—'Who knows how relations that have set their heart on common property would behave with each other?' The meaning is that they would quarrel.

5. तो तउ करइ अमंगल etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अमहं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहो, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुमहं भीरुतणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु जासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. खुट्टइ—Loc. Sing. of Adjective qualifies कम्म understood. 'When Karma has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणइ सजणइ—'His people whose words were weighty.' The change of gender in Apbh. should be noted.

4. अणुत्थाय कियइ—Is pass. construction and कियइ corresponds to कियइ-कियते. In 2 above, however कियइ means कृतानि.

7. अणुणियकज्जालमणवियप्पि—‘He did not mind the thought (वियप्प), that Bhavisa might have come on some purpose,’ but received him gladly.

8. सुपरिद्वियणायरियइ भासइ—‘Well placed (chosen) and genteel (णायरिय) words.’

XIV Bandhayutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एतुवि—‘Although living (सम्माइवि) in the same city Hatthinayara, you anyhow never speak to me.’

5. अम्हइ जीवइ करिवि सेव etc. ‘We make our living by serving your father.’ Note the form जीवइ. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जउ evidently must be changed to उज्जउं. It is object to आयणिवि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हइ—perhaps a misreading for अम्मइ? The meaning then would be, ‘having persuaded the heart of my mother.’

8. करंतउ एहउ is bad text. Perhaps to read करहु तउ एहउ—‘Please do so much.’ समणित्त—समन्वित्तं.

11. होइ सव्वु परिवाडिए पुण्हइ—‘Everything happens through the series of merit’ (one has achieved).

13. Read आसि गहणु महु तउ च्छंतहो एयहिं तउ णवि सउ च्छंतहो.

Subject of आसि-असीव् is गहणु. ‘So long as you did not join me, it was to me all dark; now that you are accompanying me it is no longer so.’

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc—‘Bhavisa is going with me.’ समउ through समइ from समकं (i. e. सम).

7. अच्छइ कडकंत्तु मणि सारिउ—‘Embittered in mind he is seething with anger.’

8-9. (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother’s words, he would certainly strike us by (means of) dreadfully poisoning his (father’s) ears and humiliate us in turn.’

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta, although pained to hear it, promised to abide by his mother’s advice.

1. आएं सहुं=अनेन समम. आएं is Instr. of the pronominal stem इद्म, which according to Pischel § 429 is preserved in the Prakrits. Neither he nor Hemacandra, however, mentions this form.

2-4. 'While he does not change his mind (चित्तान्तरेण विवृण्वते), while he has not held (the affection) of the great populace; while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेड etc.—He pondered (आविड) the advice in his mind.'

7. माइ अणिइ दुन्द जो थामहो etc.—Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिदि-समारच्य अचिज्जहि सुहाय समारिदि-सुहायानं समारच्य त्याः, be always mindful of your happiness.'

7. दहिदुव्वक्खय सिरि संजोहि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. इरविस्त etc.—Is this the time (age) to go to distant lands '?

4. रसिज्जहि is to be taken in the sense of 'keep away.'

6. चळत्तियमहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरइ—separate बहु from रइ and join the latter to the following word वयणाळड; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुहउ and तरुणिउहउ are evidently adjectives of वयणइ. They should be therefore read as सुहइ and उहइ.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिउवड—Appears to be a mislection for इरिसिउवड.

3. सुहिपाणिमहिणि should be read as सुहपाणिमहिणि-सुमपाणिमहिणे. विहतउ from वा with वि with the lingual without cause. Pischel § 223.

7. सुमरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हइ—Perhaps to read अम्हइ=अत्मान्? or अम्हइ=अत्माकम्?

[Bhavisā—4]

10. छद्म may either be छल or छुमन्.

11. आवहि-आयाहि. The change of व into व should be noted. Compare vulgar Mar. न्याव for न्याय, वेवसाव (even in Old Mar.) for व्यवसाय, राव for राय.

XX. Bhavisa thus joins Bandhuyatta and others and they set out, with elephants and bullocks, taking very valuable commodities with them. The young wives of some of them were naturally very disconsolate

2. अणिज्जहि-अन्यतः does not show Amg. phonology.

6-7. वणिवरवरपत्तिड—'The dutiful wives of the young merchants were disconsolate (रणरणडं वडंतिड) at not getting to see the delightful faces of their husbands and therefore looked at them again and again.'

10 and 11. 'Whom would not youthful women dominated by love for their husbands, and heaving sighs (सासुं छवंतियहिं), make sorrowful?' इतियहिं in compound for the more usual तियहिं, Sk. क्षीभिः

XXI Dhaṇavai gives them suitable advice at the time of their departure; to make friends with the prominent people of a city by giving them presents and also to beware of tell-tales, thieves and such lot.

1. नियनंदणइ—The plural for Sk. dual. The change of gender i. e. Neut. should be noted. 'Dhaṇavai consigns his sons to the care of the fifty people.'

2. तहो is apparently used for सो. Is it तड or तओ? 'He indeed is full of virtue, who is possessed of sense of right and wrong, modesty and bravery.'

3. चाइदाइ etc. Perhaps to read चायदायपडिवायगुणडूदं—Who are skilled in giving away, amassing and other virtues.'

4. छव stands for छत. छअ and छय are regular forms. व and व do sometimes interchange places in Apbh., of which छव is an example.

आयहं छड etc.—They should look upon them (the sons) as their own selves.

5. नरिन्दहो and °विन्दहो are perhaps mistakes for नरिन्दओ and °विन्दओ; as जो and तहु show.

6. मंतिणइ—Is an example of an original (इ) न् stem preserving its final; and of change of gender. पाहुड-प्राभृत a present.

8. वंचिज्जहो—Opt.-Imp. of वंच्.

वंचणमहहु अवंचिय होइवि—Without being deceived by those full of deceit, (वंचनमतिभ्य).

10. For संचष्टिय, see note on मयणपरव्वसाइ I 5. कुम्बर for कुमर; cf. भंवर for भमर. This is a phonetic change peculiar to Apbh. cf Mar. कुवार.

XXII The men first travel south-eastwards and after passing towns, villages and forests, come to the banks of the Jumna, which they cross. They reach seashore. They there dispose of their cattle, prepare boats and sail.

2. चलंङ-प्रलम्ब.

पुरगामखेडकम्बडमंडव—Appear to be descending units, the one preceding being larger in population than the one following. For खेड cf. Mar खेडे. The commentator on the *Aupapātikasūtra* § 56 (ed-Leumann) gives कुनगर as equivalent of कम्बड.

मडम्ब which occurs in *Kalpasūtra* I 1, 6 has been rendered 'isolated place' by Leumann. The passage in question mentions several topographical names; e. g. गाम, नगर, खेड, कम्बड, मंडव, पट्टण, आगर, दोणखुड, निगम, रायवाणि, etc.

4. अन्न etc.—Seeing (i. e. hearing or experiencing) the languages of different countries, they approached the sea, girded with the shore.'

6. वेळामड्ड etc.—Playing with the huge (मड्ड) breakers against the coast.'

7. 'The vast shores were seen by them, buzzing with the words of people buying and selling.'

10. जलजंताकर्मंतर etc.—The peculiar rites to be performed when floating a ship for the first time.'

12. गिज्जावय—निर्यापक

XXIII The boats glided quietly along the surface of the sea for a time; but soon a gale overtook them and carried them to a wooded shore. It was the *Maināka-dwīpa*, with the Maināka mountain in the background.

1. गिल्लेहई has a double meaning. As qualifying वडणई i. e. the boats, it means 'without iron,' and as attribute of मुणिवरमणाई it means 'without avarice.'

2. गिन्मिण्णई & अकियण्णई again in two senses; 'broken (scattered) and without money' to qualify the boats, and 'soft and useless or purposeless' to qualify the hearts of good men and the deeds of bad men.

5. वच्चंताई—Gen. of the present participle from वच्च्. This probaly has not much to do with वच्च्, although the meaning is the same. वच्च् is real *Deś*. Cf. Guj. वचुं

7. असगाह etc.—असद्गाहप्राहगहनान्तराले. The interior of which was full of wicked animals of difficult grasp.'

8. संवट्ट-संवृष्टा: dashed against; Adj of पोय=पोता:

9. दुसंचर is really दुस्संचर; but the conjunct is given up perhaps for the sake of metre. The simile contained in the line is remarkable. The mountain was as impenetrable etc. as a lover is to women.

XXIV The young traders, having got down there, began to busy themselves in bringing water, fruits and flowers. In the meanwhile Bhavisa entered the forest and picking up flowers and fruits was led away far deeper into it than he perhaps expected to do. In the meanwhile Bandhuyatta, dis-regarding the fact that Bhavisa had not returned, gave orders to start.

1. There is change of metre in this section.

2. परिक्वचाव etc. Separate as चाव and क्वचलियः The young merchants are compared to vultures flying in circles.

3. क्विवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (रवन्ध) on account of trembling तमाळ, ताळी, माळर, माळ and साळई (=सडकी) trees.' The व for म in रवन्ध is genuine Apbh. phonology.

8. कयइ-कुवचिइ. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. करगिज्जवरदलाइ—Fruits that were within reach of the hand.' Cf. इस्तप्राप्यस्तवकनमितः. For इहरसाइ better read महुसरसाइ Adj. of कलाइ

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read महु आरं समाश्च वरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home'?

3. करुणइ सुमीस—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोड etc.—Read इहरत्ति परत्तिवि etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scandal which is very painful'? इहरत्ति on the analogy of परत्ति.

7. कोवगिदिह—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. वोदित्थइ—For वहिवाणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिइ etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगम्मं पि गन्तुण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. हुवं अम्ह गोत्तम्मि लज्जावणिज्जं—Something has happened of which our race should be ashamed of'.

6. गयउरे दूरसे पइहं—We entered a country distant from Gayaura.' गयउरे is an example of attraction, due to the Loc. दूरसे. Regularly it ought to be गयउरा or गयउराहु the Abl.

8. कसं दुक्खियं—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दौर्भगेन or दुहर्देनेन.

सुहायार०-सुभाचार, although सुह might also stand for सुख, context requires सुभ.

11. Construe—तं दुच्चरिड पिक्खेविशु णवि विहरिअं सो णत्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्थं विधि—Here on this way.' For विधि see Hemachandra IV 421.

SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

I. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोह is evidently used for कंचित् and has therefore to be regarded as an Acc. and object of पिक्खइ.

अञ्जणिय०—Not knowing what to do.'

9. दुःखहो भरिड—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कहिं अञ्जुहरणडं—There is no rescue.'

12. अण्णण्णइं चिन्तिज्जंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. इहउ परम्भइं—Is to be regarded as parenthetical, between गुणसयभरिड and किं करइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. महवज्जिय, इयइदि and भल्लज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अञ्जु, construed with किं; or it may be regarded as a Vocative along with the others.

2. दुज्जणज्जि etc.—He has given cause to wicked people to scandalise'.

3. आइ etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इद्भ.

7. जह तं तेम—If it happened in this way, it was through him only; what is the use of my grieving over it? तेमह-तेनचित (एव). Combine विदूरिष and एमह into one word.

8. विसाए मिछिड—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इउ वयु etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुककुड मत्तगड instead of सुक कुसुमत गड.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहायं पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेह etc.—With anger, he sees an impenetrable darkness there.'

5. गिएउं गरिदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. गरिदं Acc. for गरिन्दो metri causa. गिएउं Inf. serves as verb.

6. सुडिणीसावराहं वराहं—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण may be from उन्नतोन्नत with सम, which through समुण्णओणअ, would give समुण्णोण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फासयसुयंघरस etc.—Adj of तरुहणहं. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fancied to have clad himself in a red garment. Jacobi reads संभ and तेयतंभिर separately, thus making संभ्या the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रथांगनामन्.

8. हुअ कसण सवत्ति व मच्छरेण—Turned dark like a rival wife with jealousy.'

11. गहभूअजकखरकखसवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जकख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses.

13. परमिष्टि पंच—The five exalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंडु सत्तकसरड—The prayer of seven syllables' viz. नमो अरिहन्तायम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहाणु etc.—It dawned.' Sk. प्रकटितं विभानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' सार-इयमः the black bird, i. e. the crow.

4. रुडुरुड—rustles.' The wind rustles on his left, evidently a good omen. The word रुडुरुडिका is used in the figurative sense of उत्कण्ठा.

पियमेलावड—Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुडिउ वायसेण वरपंगणि Sandhi VIII kaḍ. I.

5. किंलिंकिचिउ—Is onomatopoeitic for the notes of the लावक or lark.

7. भविण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराण पंधु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्ते से होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented by men and thus to be pursued.

9. लइ is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विडड कळु—Perhaps to read निव्वडड. निष्पयतां कार्यम् or स्पष्टीभवतु.

13. दुत्तर दुलंघु etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वैनतेयोपि पदमेकं न गच्छति.

14. अवगण्णंतइ is Gen. singular. Generally however-इ is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सुहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सुहिसयण stands in our work for सुहृत्स्वजन.

2. हियवड्-हृदयके. Apparently the य in the Sk. word is represented by व, as in चिन्तवड् for Sk. चिन्तयति. This might be called वडुति.

3. अंतरिउ गाइं कालेण काळु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

5. Read गिरह and पवडुच्छवेण as one word, and not separate as in the text.
 6. चिन्तित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सिक्कवन्तु-श्रीमत्. विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पविस्समाणएण—प्रविशता.—The *āimanepada* मानक applied to a root which is *parasmaipadi*. Then the double स्स is to be noted, though sporadic.

2. गणितदेवदुर्गे—A गठ is a single establishment; a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवदुर्ग, through देवहर where the व, vocalised, has transferred itself to the following.

3. अंतरं गिरह—Looks into.' 'But he finds no one in the city who wants to worship.' पुज्जिण पिच्छए—पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुज्जिं ण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिं ण made it an Absolutive.

4. पसुअएहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिकसाळिवण्णयं etc.—There was no one who could save the ripe rice-corn from perishing and carry it home.'

7. तोहिं ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोहेवि ण भक्खए.

8. पिच्छिण्ण etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्यणम्मि अप्यए—आत्मनि अपयेत्. विण्णएण्ड should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जं पडुं आसि (तं) कइ गयं ण जणिमो—We do not know where the king who used to be here, has gone.' पडुं may be looked upon as due to change of gender, or more probably as due to the attraction of जणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अद्भुतादियजालमवकाइं of the houses, corresponds to अदपलोयराइं of the glances.

3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अर्धपर्वण्य perhaps अर्धप्रावृत्त.

5-6. 'The markets, with the wares (पण्य=वप्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्य=पन्नग). The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रंघि)'. In the case of the people, रंघिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोड्य) practices (यंभइ). The markets had crowds (यंभइ) seen (जोड्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading छरवइसम्मत्तइ makes no sense, and rudely disturbs the metre. I suggest छरइ समत्तइ मिहुणइ which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read गित्छदुत्पइ which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read छुहु and खण्णत्तं apart.

4. टिट्ट is the same as टेट्ट. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपंगणेहिं आहोयइ etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइ and रसोइपणसइ—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पहीवड—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ गिगयाड etc.—He sees the menageries of elephants empty (निर्गजाः); they look like ladies of good families who have lost their character.'

5. तुरयवल्थपणसइ—तुरगपर्यस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताज्ञान् प्रार्थनामङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utprekṣā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्राह्यं सुगन्धं... नं जीसाह्य etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. नंदीसरदीप—This island is said to have been discovered by Indra.'

4. सहं चित्तु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाह्यं करोवि—सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चंदप्पह is an adjective and the other the name.

2. अरहस्सेत्तमि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhraṃśa. Cf. *Tisatiḥilakkhaṇagunāṇalankāra* of Pupphadanta.

2. जय वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छत्तमोहं निष्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देसिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatra sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhaṇamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरुं etc.—चतुर्विधमवणसंव अभिनन्द.

6. सोवइ निद—Is an example of cognate object, although निद does not belong to the same root as सोवइ. 'He sleeps a sleep.'

तामन्नित्तहि—ताम अन्नित्तहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुण्विदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सुक्कज्जाणि).

चउविहदेवागमण—चतुर्विधदेवागमनं, Adj. of नाणु.

II Yaśodhara tells him the whereabouts of Dhaṇavai (who is the same as Dhaṇamitta of VI above).

3. ससिकंठर is a synonym of चन्दप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पडमसिरि or पंकयसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—Living in five-fold knowledge.' The five sorts are मत्ति, भुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवडू etc.—compare line 4 in IV 13.

5. वीसदलवपुण्वाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of leaghtening out a syllable, which is wanted.

9. सप्परिवाउ—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf. छन्निय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमजुतु—As this is an adjective of कमलसिरि, it can not end in-उ. Read सीलजुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson; (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकावर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhaṇavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

4. The second word महामह is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुओ वि गड (instead of गयड) खेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायदीवि of the text. That is the real name of the island.

8. जणणिहिंतिणइ should rather be read as one compound word. cf. ताहतणियं तहितणिय in I. 2 and I. 8.

9. रणि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिमद्, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. मामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेवउ सज्जणविदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविद and not सज्जणविद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निद or some such word. Or it may be regarded as intransitive—उत्थाय.

3. उट्टइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तउतणिय etc.—That blessed one of sweet words belongs to you.' तउतणिय is predicate. घणिय-घन्या or प्रिया. Or घणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. तं वायंतु करइ साहारणु—The subject is माणिमद्. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. संवरणम्.

जाणइ—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

10. अश्रुत अशक्य अचरित—unheard, impossible and strange' Adjectives of that occurrence (विहास).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेष्टाह—lures away? from विकारयति. क्वडि has to be pronounced long for metre.

3. The स of सवियन् is hardly necessary, as एष वियन् कइ—Why this doubt' gives a very good sense.

4. Construe the line—जेम सुष्टइ नाहि जीविजइ, तेम अणसुष्टइ वि न मारिजइ—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एड जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. चाम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

शोर through शूर from Sk. सूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खइ ought to be ते पिक्खइ. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphaṭika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line न जुवाणजणि विवणसील वम्मइभडि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलदल.

2. Take मि with सुणियत्पइ; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with ज्जीणपरिवासइ whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किमुमज्जड—Is to be read as कितमज्जड. The ड in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवक्तिरंगह—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपवन्धे किङ्कमतन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, सुरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिडवकंठि ought to be उवहिडवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमावकन्तरस्य. उल appears to be a common termination, although not so common perhaps as इड.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडवसचक्षुर्विकसेर्वि instead of कड.....विकसेर्वि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेसण) she should address him.'

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain ंयाम, विओहिं certainly ought to be changed to विहोई.

9. 'If you are thinking about the formalities of entering the house.' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्षणासनाहं. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवज्जमेणभिगार is a jar, beautifully coloured, made of lac or wax.

4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयुड into one word 'the soul (i. e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतड and मुंजंतड, although present participles, have to be regarded as predicates.

3. मयणवेय and छद्दिट्टी-मदनवेगा and शुमचेटा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहि appears to be redundant, as ताई पाण मि पियारी is complete in itself.

Perhaps read तहांमि-तथापि, which would suit well.

5. तिनि stands for all genders.

10. गिगिरवाय is as much as Sk. गद्गद्वाक्. इडिय and आइडिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. देडासुहसुहकमरुपलोयण—Both her face and eyes were cast downwards.' The word सुह in the compound देडासुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'

4. इठ वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणइ stands for जाणडं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिड—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंभचेर, पेरेन्त etc.

5. दीवि दीड-द्वीपाद्वीपम्. Cf. इत्थिहत्थ, दियार्दिदियहु. सेरंड-स्वरं—At random.'

8. विहिवलणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जंयिज्जइ. 'It was so said by her who' etc.

3. परपेरियमणाइ—परपेरितमनसा.

5. Construe मुद्धि परिप्पुडमाणहो महु अइत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सच्चु तै होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइ and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइ and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलममा etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरइत्ताणस 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नाओ—The king of demons.' The derivation is rather involved. अराइन्ना would appear to presuppose an अरात्रिन्ना—Those who know night', i. e. nightly beings. The reading of B अराइन्नाओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्नाओ.

2. Construe the latter half—सुप्पह्वाण मूआण कुले नित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंदइहात्तो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूळ्तामंशुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडळमा is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निफुल्लिदित्तु—Giving out sparks of Fire.'

2. कुरुड...दरिसावणु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5. **देववाड**—Is apparently a Deśī for a demon. **भडभोइव**—‘Devourer of soldiers?’

4. **चर्वति** is the same as **चर्वति** below. Or on the authority of *Deśināmamālā* it may be taken to mean **शकुवता**.

7. Translate the 2nd half ‘He was obstructed by Bhavisa like a cloud by the season.’

8. **चप्पिड** and **झडप्पिड** are true Deśī words, meaning ‘struck, lopped off.’

9. **झकिड** is as much as ‘taken aback.’

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. ‘Thus thinking, he remembered his births; **जाड जाईसरु** (**जातः जातिस्मरः**) and **भवपचवइण सरिड जन्मंतरु** (**भवप्रत्ययेन स्मृतं जन्मान्तरं**) are almost identical expressions.

6. **विइणि** seems to mean **विइंगदुइया**—with a quick eye of perception.’

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहस्सिड—Disrespected or disregarded. Translate second half ‘and although a king, was wade to serve another.’

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in **तिलयदीव**. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. ‘Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear’.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. ‘The words of the demon gladdened the hearts of both’ i. e. Bhavisa and the girl.

3. ‘If indeed your angry (sinful) feeling has ceased.’

4. **अवियारिं** should be taken to mean ‘without a moment’s consideration’ and not ‘thoughtlessness’ as usual.

7. ‘From all sides was caused to swell an auspicious sound.’

9. Latter half. ‘which (garments) are commended or recommended at the time of marriage.’

[Bhavisa—6]

14. 'She was bestowed in the hands of Bhavisa.' काइय is the causal of root कै and means 'caused to accept.'

15. Perhaps to read वइसाविप्पिण्? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as=वइसाविप्पिण्.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in इ in this and the following two lines are Nom-plurals to be construed with ताई, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead भामरि देवि विइसणाइहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एत्तिइहं. एत्तिइए of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcamī for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kaḍavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणन्नइय—An adjective of सुवपंचमि. The reading of B गुणुण्णइय is preferable. गुणोन्नतिक्क शुतपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of य to व, as in सुय and सुव for सुत. चिन्तवइ, हियवइ.

4. 'A wonderful story commenced etc. (happened) in Gayāūra, where Kamalasiri was'.

विचित्तपया—विचित्रयदा. in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half. Separate the two words as सिरि and गयउरि.

5. Read दुक्खमइण्णवि and खिल्लि separately and not as one word as in the text.

6. वायस उड्डावइ—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhi उडग उडग काऊ तुझे सोन्यानं मदविन पाउ.'

7. For रहि read उडि. A carelessly written उ can be mistaken for a र.

8. साइउ-संस्कारः According to the *Deśināmamālā*. But it is better to regard it as Apbh. equivalent of साइ through साय(उ) and then साइउ.

11. मइं जेही-अइंयाइही i. e. अइंइव. Mark the Nominative use of मइं, what usually is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेविं मरण).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the सुयपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अजितगुणसारा)? महव्यधारी-महाव्रतधारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृतं) and मण are objects of संजोयहिं.

4. अवगन्निहिं and मन्निहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मं-इइ-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति=इति.

8. वंघउ- The *Deśināmamālā* has V 57 वंघा-लज्जा, but that sense does not suit here. We have to connect it with Guj वंघो, Mar. वंदा.

9. अज्जवि-Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गइवि, however, is strange to Apbh; it will have गप्पि. It would be better to read एमगइ वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcamī.

1. कमलंइ वुत्तु-This passive construction is changed in the next line for no reason.

2. महावयधारिण- Cf. महव्य above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीसरपव्वहो- In the first chapter of the scripture called नंदिसुत्त. See VI 2 below.

4-5. अह कतिण- The Pañcamī falls in Kārtika, Phālguna or Āṣāḍha and on the fifth day of the bright half. It is, therefore legitimately सिय-(सित- white) पञ्चमी; but since it is observed in obedience to the scriptures it is called सुअपञ्चमि, also some times सुवपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खमि- I say.' Translate the line- 'It is both approved (सिद्धी) by the sages and told in the highest scripture of the Jina.'

7. Separate **सुहसोवाणपति** and **कमोक्खहो**. The text has wrongly combined them. The two phrases are parallel—**सा सुक्खहो चित्तिकामघेय** and **(सा) मोक्खहो सुहसोवाणपति**. Read **सुहसोवाणपति कय मोक्खहो**.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' **जाणेविद्यु** is here evidently used in the sense of **जाणिव्वड**.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the **Ṣaṣṭhī**.

1. Construe **एकाहारं तव तन्हं करिवि, चउत्थिअ-वरन्हं सुमरिव्वड**. **तव** thus becomes a second object of **करिवि**, and **तन्हं** an Instrumental used as an adverb.

3. **रयणि वसिवि**—Having passed the night apparently in wakefulness'.

6. **अछिज्जहि सुहसाय समारिवी**—You should live exercising tranquil contemplation.'

9. **तद्विगु**—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate **कर** from **मडलि**.

VI. **Kamalā** observes the vow and carefully follows the instructions of **Suvratā**. Her hope was, that at least by means of this vow, she might get back her son.

4. **परीस** for **परीसम**. **Jacobi** reads °**परीसम-संती**.

5. Read **अखलिय° सासणभत्ती** instead of **सासणिभत्ती**. The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. **पुनरुक्ख**—The doubling of **क्** is perhaps due to metre. Cf. **परवसाइं** V 5 in the first Sandhi and note thereon, compare **पविस्समाण, पुव्वकिय, उप्परि** etc.

10. **दीणहिं**—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine **सिव** and **सासयसुहनिळड**

VII **Suvratā** then takes **Kamalā** to her preceptor, explains the cause of her suffering and asks whether her son would return.

2. तिनाणवहाणउं—'Conversant with the threefold knowledge.'

3. Separate बहुक्कुस and जणेरी.

7. कहिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताहमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. असावसरवियपि पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. झणिउं पई एउ—'(I hope) you have noted or considered this.' झणिउं has almost the sense of झणिवउं here.

7. Read यिय and झणिवयणरसावणि separately. The subject of यिय is तित्ती-दृति: or सा, if we take तित्ती to be an Adj.

8. मूरइ and विसरइ are pure Deśis. The former is preserved in modern Marāṭhi मुरणें—to pine away.'

9 and 10.—Dhaṇavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावइ is a combination of परा+आवइ.

4. झंछहु इउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयहि to परिचसइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. साइरिय वाणिज्य—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विहाणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—Who was baffled by her own deeds'. अप्प is the same as सइ.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासइ is a form of the Gen. less frequent than ताह or तहो.

XI. In the meanwhile things were progressing in Tilakadvīpa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief.

4. तद्द-स्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितव्ये सुचिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहारड—The base तुह, plus the termination आर, which has the same meaning as ऋर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरिड read संमरिड i. e. संस्मृतम्. 'On hearing it he remembered with regret his own country.'

9. कलुणसरहो-करुणस्वरेण. The heart was filled with a moaning sound.' Perhaps to read कलुणसरहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of स्मरंततः. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुःखललित either from दुःख plus a termination अल्ल which is usual in Apbh. or from दु and ललित i. e. स्खलित.'

4. सुभासई and *पियासई are Instr., and agree with जाइ-यया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासई may be पिपासया. Or perhaps we should read पयासई. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणु—One would rather expect जणड.

6. कम्बळ—The व often becomes nasalized व (व) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहारड above is from the base तुह.

9. 'They were engulfed in the waves that rose up.' उत्तिथइ—(उत्तीर्थाभूतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वायंतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

नियसज्जणइ should be read as नियसज्जणई. The doubling of ज is perhaps caused by metre.

2. Combine सुहि with बंधवलोरे and read सहिबंधवलोरे, which is a frequent word in this poem. cf सुहिसज्जण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

5. पंजइ and पुंजइ are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).'

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासनइ समारिवि—Bringing together the clothes'. Cf. coll. Mar. वासन. Or it should mean pots.

2. Read देवि and तल्ल separately. 'Having measured (counted) the jewels etc.

4. अइसुत्तातंडवि...लयमडवि—In a bower of creeper dancing with Atimukta flowers.' If however तंडवइ be regarded as the same as Hc's (V5) तइवइ, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाइजाइ—of various sorts.' Guj. जातजातइ. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कडयवेयडियंइ etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराइ मि—अपराण्यपि

8. 'They took out (परियडिवि) the treasures and arranged them,

Perhaps to read वणि वइसवणरिदि संचारिअ for वणिवइ स वणरिदि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. डण्वरि the double consonant perhaps for metre.

2. Read अच्छइ for अच्छमि, and सुरकिन्नरविजाहरकीलइ together.

5. तिथितित्य—तीर्थातीर्थ from place to place.' Comp. also दियहिं दियहु and हतिय हत्य.

Combine छहि and निव्वइ and read छहनिव्वइ.

6. Separate गळियगव्व and ववसाय and join अणायर to the latter.

10. एउ has to be read as इउ for metre.

13. हकारइ a pure Deśi. Compare Marāṭhī हाकारणे. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.

XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहि should be read together. 'With words whispered in the ear.' Cf. कनोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized ब, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्थलिड—'Surged up i. e. moved onwards'.

9. तार may be construed either with the preceding clause as तार तं पिबिन्नवि-तस्यास्तत् (भयादिकं) ह्वहा, or with the following as बंधुयत्तु तार लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and क्षप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काहु किम सेविड—'How did you pass your time.'

10. इहलोयहो...दोहड—The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहि—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like वणवहि before.

5. ते न नदु—That indeed is not lost, which is found (lit. received) again.' बलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāṭi वळी.

6. सन्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधमालय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

so repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विडहलसहार्वि-मृदुस्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.

3. Separate पर and इत्तिउ.

6. 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time.'

12. Read महि सारविय रविर्दहिं अंचिय—The ground was cleared and decorated with lotuses.' The loss of initial अ of रविर्दहिं is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बइसारिय—The sense is that of 'were made to take their seats.'

3. साळिदाळिसालणय—Rice and dal in clear; but what is सालणय or सारणक.'

4. Read विसेस and विहोए as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हइं दिविं दीड भयंता—We were travelling from island to island.' दीवींदीड see also इत्थिइत्थु, तिंथि तिंथु, दियहिं दियहु, which have become fixed idioms.

3. 'We have lost our capital (also).'

4. दुपेच्छि from दुप्पेच्छि, Sk. दुप्पेक्षे is due to metre as the doubling in पुप्पक्षिय below is also due to metre.

8. वियप्प-विकल्प, appears to mean thought and with दूर before it, to mean 'forethought, prudence'.

SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकलमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मभार and कम्मर. The reading is supported by कम्मरयहिं in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5. पच्छिमह् is to be read as if it were पच्छिमह् for metre.

8. निवसहस्र वलंतहि—Returning to their own countr. Perhaps नियसहस्र? सहस्र is as much as स्वदेश, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. सप्तहो is the right word for Sk. स्वदेश. The सहस्रहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संसृ does.

3. ओवाहय—Carried away by storm? तरेसह् for नरेसह्?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोषण देवि—Having made a (proud) proclamation?

8. छेयहो अप्पणडे etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुक्कबंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लहय पवण—They took wind.' कंठवह् is the head of the sailors.

5. भवितायुख—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विज्ञाहरकरण—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विद्विलय—Turn of fortune,' i. e. fortune.

2. Read कुलांगण and गेहहो separately.
3. 'Once a man incurs suspicion, his very birth is doubted by people'.
5. 'I shall now be false to myself, if I behave well'.
9. They pondered for a time and in a trice the cry arose 'go on, go on.'

vI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुणहं—रणरणकं वहति. A noun-verb.
3. Read दुक्खमहन्नि and वत्तिड—Tossed again in the ocean of misery.'
5. Read बन्धुयत्त or बन्धुवत्ति पवित्तं—The construction is locative absolute.
8. Separate बन्धुयत्त from चरिड and read वरिड in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9. होउ दिहि—Let there be satisfaction' (viz. of adverse fate).

vII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. झुणहं—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मत्तरक्खि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

vIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तस्य अण्पाइओ—Brought back to his senses again'. तइं (i. e. प्रकृति) आपादितः

6. The last syllable of पणत्त will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself' ? सा for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरमवणि as one word. Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पियु, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similies, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Construe बुद्धि, जाहि अंगि अंगु रह माणइ, तुज्जु को परिहइ आणइ—Who would do harm to you, in whose body love delights in residing ?'

12. इदियणजणभाणइजणरेड—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिउ—The छ perhaps has been misread for त्य. The Jain manner of writing both the letters is so much alike that such a confusion is notun usual.

5. Read इक्कु साणु गरहु खर.

6. पसुवइ for पसुई. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding डे. पसुक पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between छ and त्य. Read सइच्छ-निवारणि. 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगाड—Is as much as मरणु आवगाअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सलिल आवतइ together. गहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

वोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणामियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. नाहत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'

3. Better to read विवदल्लज्जमण् thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; a messenger of good news was then sent to Hastināpura.

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंचुअ and विवदमणु separately.

7. अणुराहड—from अणुरायड. The change of ण to ह is common to Jain Māhārāṣṭrī and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाहड for संपायड; Hindi पाया. See also पराहड in Kaṭavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. मुहप्रिय—Pleasing only outwardly'. मुहप्रियम्. The following line makes it clear that मुहप्रिय=मुहप्रियम् and not मनप्रियम्.

3. Jacobi's reading पभणहं 'दत्तयारु मे मुज्झहि' makes no sense; whereas our वत्तयारु मे मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृद्, with the usual confusion of छ with त्थ, which means पद् according to *Deśināmamālā* VI 71. The परिहृत्य of B is no improvement.

5. पयाणडं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. सिमिर for सिबिर, through सिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रवण for रमणीय, खेड for खेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way of writing the short ऐ; so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परुप्पर see परोप्पर supra.

2. सहियरि compare Guj. सहियर. To be derived from Sk. सहचरि, the इ of हि being due to attraction. The word सहि-सहि also perhaps might have influenced the phonology of सहियरि.

4. वीरचरिउ for वीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Menā?

2. पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरविलयहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ साइ (इअ) सनई पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सख्वा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me'?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जु. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविषाणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंतणकोडहलापिय इत्तिउ for दंतणु कोडहलापियइत्तिउ. 'Women who were very curious to see her.'

7. निहित चित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पइसरइ is verb to जयनंदिबोछ and सरइ to जणु.

6. सोहलंड—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मै or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुंड and वणयइवणय separately. For वणय compare Marāṭhī दवणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइ— is a participle of the denominative from धवळपुज. The houses were whitewashed.

वणदूरउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. थणपन्हपयासिरि from थण, पइउ and पयासिरि. पइउ is प्रसव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अनेछु गविट्टउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमव्+कृत, where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. क्केण्डं—Compare Marathi केणे—A treasure, a hidden store.'

8. समुन्मियवाहिहि is an attributive Instrumental.

अदवहि and जि should be read separately.

विणिग्गय and वाहिहि should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियदुः क्षणदिवस—A day of festivity, a holiday.' Comp. Marāṭhī सणदिवस or सणवार.

7. सयणसयलं सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. वणु वरिसिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आरं वदवणउ नछज्जह—Why he does not stop the festivity.' People begin doubt the wisdom of Dhaṇavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आरं मंछुह—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवहुतरि is the correct word.

5. Read अम्हं and सिय separately.

6. पइज्ज from प्रसिद्धा. Compare Marāṭhī पैज. The other word पै is from the same Sk. word, but through another Prakrit word viz. पइज.

8. सक्को-सक्क. The second सक्को means सक्क.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि बहंसिनि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. *Suvratā*, the Jain nun, again took *Kamala* to her preceptor and told him her plight.

2. Sk. वरं आत्मा धातितः न पतिमक्ने दोष उत्पादितः

4. दुष्वासिनि—दुर्वासिनी—The unlucky one.'

7. Read दुक्खमहन्नि दोइय—She was caused to go (i.e. thrown into) the ocean of misery.'

8. ह्रियवहं साहारय is as much as हृदयसम—As dear as one's heart.'

XIII. The sage told her that her son would return on the thirtieth day the fifth of *Vaiśākha*; he would also become king. Thus *Kamala* would be called queen (mother).

1. जियंतउ Pres. part. Comp. Marāṭhī जिवंत, by 'such a व-श्रुति as is usual in Apbh.

2. पच्छिंलपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure *Deśī*, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती श्रुति गणनया देहलीदत्तपुष्पैः *Megha*. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII *Dhaṇavai* then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. *Dhaṇavai* was astonished to see the splendour of his son's wealth and became thoughtful.

1. *Jacobi* has not got this and the following two lines. His *Kaḍavaka*, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विसर्जित) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of *Dhaṇavai*. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णउ तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. *Sarīvā*, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

[*Bhaviṣa*—8]

would be celebrated. Dhaṇavai then begins to make preparations for his son's marriage.

4. Read सा अभियेण instead of साअभियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denominative from पोम, Sk. पद्म.

9. 'Tell me, how I should entreat her ?

16. Read विवाह क्रिय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक्क दुवक्क महाइय तेवि नरवइहिं चित्ति सम्माइय. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि हत्तिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाछु न सम्माइज्जइ—If you can not enter into one's heart i. e. endear yourself to him.'

XX Bhavisāṇurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and क्रिय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सहएसभूमि. Metre requires the dropping of ह. Note the Acc. without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानरु, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and घोरि together.

3. 'He speaks words that touch the heart.'

4. वित्तकलत्तवत्त-वित्तकलत्रवाताम्—The suffixless Accusative.

5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?'

6. असृणिवेड the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Māṇibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिह्न—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after लेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुडसंतति—Perhaps to read गरुडसंतति?

IV. The Yakṣa called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहि makes a better reading than Jacobi's जलगवक्ख-एक्खपडियक्खहि.

7. वेयहो, if it does not mean ज्येष्ठात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. किट्ट of course means चट्टा. Compare Marāṭhi कितणं कितल.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (चण) रिद्धिद्ध etc. is metrically faulty. रिद्धिविद्धिद्ध etc. is free from flaw and supported by the same expression in IX 6 below.

11. उत्पमिडु—Jacobi reads उत्पडु which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि क्रम—Falling at their feet in due order.' क्रम is for क्रम i. e. क्रमेण.

7. अंसु सुआइयाइ etc. There is a pun here on the word अंसु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयइ metri causa. The form is कियइ.

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires); should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदमंगलजन and जणियायल्लहो. आयल्ल is as much as मंगल or सुहृ.

Does आयल्ल here represent आयल्ल—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियल्लदंदि मद्देवि सणाहो should be read as one word.

11. न एणवि मद्दे संबु अत्थि सद्दे केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनपि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पद्दसारवार is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पल्लन्नु करेणियु—Means 'incognito'.

7. Read ह्कारड in place of हुकारड. Jacobi also read ह्कारड. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तत्. Jacobi reads किंत्तु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कद्दे supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तड-वृत्तम्—Compare Marāṭhī वित्तणें, वेत्तणें.

3. वयणि दिद्दे होज्जहो—Be firm in your talk.' वयणि-वचने (वदेने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लतरुतंडवि is only a synonym of वणमहणि. For. तंडव compare Marāṭhī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From सुहिकन्तरि to सुहलक्षण at the end of the next line, we have the object of उदेसई. 'It (वरकल्पति) purported that' etc.: Perhaps to separate सुहि from कन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविणयाए and सविसिद्ध. So reads Jacobi also.

3. उज्जाडितं—Made desolate; a true Deśī. Compare Marāṭhī उजाड केले. Guj. उजाडियुं.

विग्नाडित—Destroyed or killed' also a Deśī. Perhaps to compare with Marāṭhī वाभाडे काढले which means 'tattered into shreds,' 'torn asunder.'

10. दियई stands perhaps for दियइइ.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धणिय=वणिया his beloved wife.

6. आदनु can not be taken in the sense given by Hc. viz. आरम्भ. It should mean आगत or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with यिय of the previous line. The regular form would be कटुमई=काठमयी. 'She also looked wooden.' Or is it कटुमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it,

4. The latter half lacks one syllable. If we add a ह्य at the beginning, the flaw would be removed. Jacobi has it.

10. झपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपट, also झांकण, A Deśī. Jacobi's edition does not know the last word and reads दुब्बोचरय for दुब्बावरय.

11. पंच here in the sense of machinations. Jacobi reads विचरि जोउ which makes no sense at all. The Metre requires that we should have समच्छरई (instead of समच्छरहो) to rhyme with परंपरई of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणितं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणितें होतें. and Guj. आणियुं होतुं.

Compare जह पदमडं जि हुं तुं एह II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिडं—Worn tightly.' Jacobi reads पीजिडं which would mean 'worn'; Cf. Hindi पेना.

3. तडकिडं—Tightly, sitting closely on the body.' Compare Marāṭhī तटतटित कंचुकि.

4. Read कंठ कंठ कंदलि रवजडं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्भु कन्दलि प....रवजडं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would suit, 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयइड appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविकखेदि—Kamala casts at Saruvā a withering glance.'

6. जइ परचार लइइ—यदि प्रचारं लभते. Better to separate as जइ पर चार लइइ—If she is pleased,

11. वालिवि-वलिवि. The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्हा-हरणि. बहु and अनवल्हा is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्हाहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

12. Jacobi reads उन्मं खरिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उन्मं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंडुणमचइ छत्त वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंडुण मचइ छत्त etc. and gives मृदाति as the meaning of मचइ.

2. विद्यु छत्ते किय गढि कंचुडी—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिहु.

11. नाहु नवमउं the ninth Tirthankara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अम्भोद्वज्जालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अम्भोद्व not yet traced.

जह् is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab. माद्व not to be traced.

दक्क or as Jacobi reads it दक्क, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कौंगुदेश of the south.

वेराट or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana.

गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोह is गौह, modern Bengal.

लाह is लाट, a twin country with गुज्जर.

कन्नड is कर्नाटक, Canara and Mysore of to-day.

13. Separate ह्य from एमाह. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps ह्य एमाहञ् सव्य वसुंधर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमादिक सर्वे वसुंधरा. Jacobi's लुक्स-वसुंधर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सवावसेर परिद्विड of Jacobi is no improvement. सवासरपरिद्विड—Sk. सर्वावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसाहकसाह i. e. उच्छ्वासः—'Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhanavai and his son to court. A messenger is sent, but he returns with a word from Dhanavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंध here and in II 10 above, appears to have a legal sense, as is shown by the word वाह-वादी here. 'A mighty opponent (or Complainant) has come who has a legal-action (lit-relation) with you.'

8. Join पवरकम्म and संसेव्वड. The double व is unnecessary, but it appears to be called forth by करिव्वड.

14. कृतमि-स्पृतामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृष्ट see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhanavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्जु, कोणच्छिड—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिड) the business already done?' The text therefore will have to be read, as if it was करिडं कज्जु को णच्छिड. Or retain करह and translate 'who would spoil the business out of his hands?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2. गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7. विहंजिवि—The Absolutive is used for an Infinitive. The form ought to have been विहंजिहं. सम्माणु should be read समाणु—Equally.' The doubling is due to metre.

9. Read बाडरिसहिं. It is an Adj. of बरायहिं and must be in the same case.
10. पम्पुहुं for पम्पुहु metri causa.
12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवर—read पडर the people' i. e. who had accompanied Bandhu. Jacobi also has पडर.

3. पहु and पुरड should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जहू छहि etc.—जहू अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निरवि is obviously used for निरुदं.

9. अणिओय निरुदं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb खेवि. It ought to be खविडं the predicate to पियवययु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

मं भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of न should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिवड अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (सितह—lit. leave unfinished,) this from our lord? For deceit (डेय-छक) would bring in meanness.'

10. नेह and लगेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियताह्वार सियहारतार in place of.

XI. The King then holds Dhanavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhanavai and Bandhu.

6. 'किं परिह्यहो? Perhaps to read परिह्यहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhanavai should be saved.

3. अह्वारि with पुराह्वकम्प—'the excess of.'

4. छायाभंग—falling away from his position, (lit splendour).

6. Read महारज-महाईय.

5. अवियाणियसत्ते-अज्ञातध्वनेण not knowing or not minding the king.' Perhaps to read अवियाणियसत्ते not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhanavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणडं for विपहाणडं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhanayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. त्रिभायविहित्त—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिड which is only a mistake.

5. Jacobi's reading संवरि अविहायड seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for नयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिड cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिण in place of समासि ण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणेतवइ वञ्छइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेतविडं वञ्छइ.

10. The latter part is mutilated. Read with Jacobi अम्हइं मि खित पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्न with मडक्कर.

4. Read अंगे and संगे for अगों and सगो. अगों—personally. Dhanavai according to them, was not personally responsible for the calamity.

11. जं योइल्यं पि दुतरि दुप्पवंसि (चि) पडइ—That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

योइल्यं through योरयं from स्फुरकं. The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पइवइ for metre's sake.

4. इहरति on the analogy of पराति, where र is legitimate. The regular form would be इहति=इह.

5. निक्कड पुरपरिवाडिइ किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position, he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then न for initial क could not be explained. The first line then should read न लहमि दुदि देव जणिगारिय—where दुदि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विडुहें पडरें कणवें प्रारिय; where all the एस् (which he transcribes by ē) are short. The

meaning also is obscure. If we stick to our reading विद्महि पदं वि जगणि वंचारिय, with a slight change viz. separating वंचारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जगणि loc.) is in prison' (वंचारि from वंचयद् or वंचागार).

11. अशुज्जुअवितिहि of our Mss. is better than Jacobi's अशुज्जुअवितिए which (चित्ति) makes no sense. The king compliments Bhavisa on his straight-forwardness. उज्जुअविति-अशुज्जुवृत्ति. In the latter half read, with Jacobi, पड वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhanavai. The test of Bhavisānuruvas fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhanavai.

4. Better to read चरपुरित, with Jacobi, for वरपुरित. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वष्टे.

13. इकम्मुहु-एकमुलः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhanavai must be set free.

4. Separate देव from सिद्धि.

7. अह रह should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) चमै रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मरलि

4. Construe जाम्व न विसप्पह ताम्व य अन्नुवि किं पि तुम्ह पुरउ विन्नप्पह. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पह separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अनह किर को नीसातड (which by the by is metrically faulty), presupposes some clause.

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारी भणिवि जा उती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उती).

12. कलहं—Compare Gujarāṭi કાલે.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुल्लिवयणपडिवयणभसुडउ—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुनिमईदंइदंइवतउ compare पुनिमईदंइदंससिवयणी III 2,2 supra.

9. पवेडु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एक पवेडु सरवहिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विजिवि, which, he says in the footnotes, has not been indicated.

13. Read सुइह—सभगे, as in Jacobi's edition. सुइह is a clear mislection. There is also तुयु for our तुज्ज. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्कर ? 'With pride.' Of course it would not rhyme well with चढकर (read thus for चढकइ; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उरु and मुहु, संचडउ and गत्तउ, मुहवतंड and आणत्तउ, in the 4th Kaḍavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine वरवद् and नियद्. It is a Compound.

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate काहियनित्त and चीर. The latter is no doubt चीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple मुग्ध (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhaṇavai then goes home with Kamala and the young couple.

4. एद्दु does not suit. पद्दु (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होइ and बहारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेण वि गस्सि निवहो पोयणपुरे। कहिय वत्त तहिं थहु विवुरहरे.

VIII. Dhaṇavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भवितव्यता's wife. We have had भवितव्यपुत्रा and भवितव्यपुत्र before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; उहि perhaps might be dropped.

3. The words are badly split up. Read सा वि समद वरविहयहि.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तंबोळकुडमदपवित्तई for तंबोळकुडम दपवित्तई.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिड for दूमिड.

11. Read मई जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. ई काइज जं जणि जीविजई—for the sentiment compare *Raghuvamśa* Viii क्षणमप्यवतिष्ठे न सन् नह जन्तुयेदि काभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहृदसह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is almost regarded a *yavarāja*; and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kaḍavaka being made to begin with a *Duvai*.

7. The queen calls her तिलयसुंदर, evidently because she comes from तिलयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapaṇcami fast.

3. नियसुहृण should be read as नियसुहृण; metre requires it. Usually our text has the Instrumental in-हृण; cf. वणवहृण, गणहरिण, करिण; and that in-हृण when metre requires it, as in उष्मन्तहृण in this line.

4. देविड जाई जाई ओवाइयाई is strange syntax, judged by the Sanskrit standard. We should either have देविड जाई जाई ओवाइयाड—Whatever the Goddesses were prayed for, or देविड जाई जाई ओवाइयाई—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचतराई—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, हरिसिड वेचविडु is

especially out of place, if we consider the second line of the वृत्त, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्त is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called सुञ्ज and is mentioned by the poet himself in l. 28 as being a metre liked by wise men सुञ्जो बुद्धारंजणो नाम छंदो.

6. सुस्तारसुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-सुग्गा and आयवत्ता meaning सुस्तार-सुद्धा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of साळिमत्तं, the following of वयं, the next one of कचरा and पत्पहा, all eatables. It is highly incongruous to find an umbrella amongst such things! सुग्गा: can only mean some preparation of the corn called सुग्ग, सुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. छराईहि हहिरीहि जित्तंपवित्तं वरं आसुरीयं छई देइ वत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. ढ and इ are so hopelessly similar, that a little inadvertance would lead to reading हहिरीहि from a real इहिरीहि. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and ङ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after छ and त्त्.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between च्छ and त्त् which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत्त Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

His latter half reads लङ्गत्तं निवासं सदा तस्य भोर.

19. दिदं should be construed with सरीरं.

20. Read इच्छ for इत्थं and join it to इच्छ.

Both the editions, the present one and that of Jacobi have read च्छ for त्थ and vice versa at will. Compare, for instance, नरेणेच्छुत्तं of this edition with Jacobi's नरेणेत्य जुत्तं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पनया-पर्णकानि) treated with camphor-smoke.

22. ववरा suits eminently in the context; it is a herb (Sk. वचा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's ववरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word सुपायज्वा is obscure.

26. बुहाद्यदिहे metrically long for बुहद्यदिहे.

28. The last two words are obscure. Still so much is clear that इंद must be separated from its previous part. The metre Bhujaṅga is the King (इन्दो) of ' '. We expect a word for metres before इन्द in the Genitive. The आज्ञ of of the gen. is also there. So that the two last words will be गिह्वरोद्गान इंदो or with Jacobi गिह्वरोद्गान. What should गिह्वर or गिह्वर mean ?

29. Read, like Jacobi, अज सत्तिपमाद्यु (स्वसक्तिप्रमाणं) instead of सत्तिपमाद्यु. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṅgū-rūvā also goes with her.

7. पोट.—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāṭhi पोट.

10. पाळेवद् an Infinitive. Really the Loc. of the Fut. Participle in एव. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

[Bhavisa—10]

3. अहरकुरन्तवत्तभो should rather have been कुरन्तभहरवत्तभो—कुरद्वरवत्ताः

7. मन्त्रवद्—Jacobi reads मन्त्रवद्—Our new bride'.

9. सुदृषि a misreading for सुदृषि, तादृषि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. विदुक्कभो-विलोकिताः—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणक्खं—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and मज्जाय separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामग्णि which qualifies अग्नि, Jacobi's emendation सा (मिणि) मणि अग्ने is not happy.

7. Read पर तउत्तण्डे for परतउ तण्डे which is bad splitting up.

11. Again a bad splitting up of words. पर तवुइ (=वि) च्छज्जइ etc. 'Even if a king does an improper thing, it becomes (च्छज्जइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तउ—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read वरमम्मवेहु together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहिं'.

12. Read मणसंलोहिं-मनःसंकोभेण.

13. पुत्र is alternative form of धीम or धीय—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहिपक्खवायपरितुट्ठहि निरुवमगहत्त (व?) माल्लो. By (kamalā) her who was pleased with Kañcanamālā standing by her side: (Kañcanamālā) who had many (वमाळ) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविकाइ.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

2. Read ला for ला.

7. चरिवाह is misreading of चिरवाह.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. वचनतह is the same as वचनतह.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विमुत्तएण—read विमुत्त एण separately. The double न is for metre. Jacobi reads (न)विमुत्त एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पदिवज्जं विवाहि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Mātrās* too many.

9. Read पत्ताहिजं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पभोसि पदिवज्जया रद्विहोत्तम्मि, which is metrically faulty.

11. Read मणिया ओहुविज्जण for मणियाओ हुम्बिज्जण.

12. Combine ओवद.

18. 'The beloved slips out of her hands.' Read सो पिह हत्थहो उत्तर.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.'

9. कहवि दिवहं—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो हुम्ब पत्तियह सो अयाह.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्पहपाव छित्त—read चन्पहपाव छित्त (?).

5. महु apparently stands for महु. 'Why will you increase in vain your pride towards me'.

For विह पई किउ लमाह, Jacobi has विह किउ लमाह, which he himself rightly thinks strange. Our reading is better and more intelligible.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read चरहु for भरहु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलुणनिङ्गु—Possessed of all the arts and all good virtues.'

6. Take आवड with the previous line, चित्तु गारि आवड. न मुणई केणवि छजेण I do not know with what pretext.'

अहिणड पाहुड are the words that the King addressed (अङ्गविड) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपपेड for सायरंतरपवेड.

9. Either सन्धारमज्जु or सन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Paṇḍala with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for सिविर, एम for एव, ताम for तावड, जाम for यावड. The intermediate forms जाम्ब and ताम्ब show that the व first became nasalised as वै and then changed to म. This change is parallel and opposite to that from म to वै and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवड form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Prthumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कञ्जेन कञ्जु अंतरिह-कञ्जु the marriage they were going to celebrate. कञ्जेन- the incident that has happened and that is going to assume huge proportions.

6. अच्युत जं तं चित्तिर विशाह— the intended marriage ceremony.

9. Combine नरवह् with अजंजु, an Adjective of ओहजंजु. 'Whom (whose advise) even the king could not set aside.'

11. तद् भुत्वा सहतां अजकयम्—We should have expected either सहिदे or सहिवि or सहणहं. सहंतहं is certainly superior to Jacobi's emended (सपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citrāṅga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. दुहिण्ण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारिदच्छि is adjective of उच्छि. The contrast between दुहिण्ण and दुहीरहं is evident. Jacobi's दुहिण्ण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पद्माणु—the minister) should be punished for his bad words (दुस्वयणहो—the Ablative); for pride is the treasure (पद्माणु) of warriors'.

11. निदुहियगतहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhanavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read दुहिण्ण for दुहिण्ण. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citrāṅgas terms, they would lose their girls and also respect and the kingdom in the end.

16. **मनु-मन्वः**—Although in the good graces of the king, Dhanavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read **एकद्वि. जणुवि** of the second line requires it.

2. We would rather read **नियजेरपरिनिदम्**—which would suit **पलित्तओ** better, 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. **सञ्जोतिवि**—Appears like a denominative from **जुन**, Sk. **युक्**. Compare vulgar Marāṭhī **जुनै**, alternative to **जुपनै**—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words **बणवदहि** etc. to **निदु** form, in our edition, the first line after the Duvai with a word added at the beginning, viz. **नरवद्वदु** without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read **कोवपडिच्छिओ** for **कोविपडिच्छिओ**.

8. **संपहारि** is Abslutive—**संप्रचार्य**.

11. **तुहुं बहुमद्वियासु** is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. **ससिओ-संसितः**—Inflamed.'

2. 'To read बहुगाहवराह? But both our text and Jacobi have the identical reading.

बह वेसिवि—भीषदित्वा. भीषिवि would be more regular. Jacobi reads ह्युज्जह् which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) हवराह—Very deeply offended at (by) the haughty man,' viz. Citrāṅga.

3. Jacobi reads झेल्ह. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणंतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिहु) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि चोह्द is appropriate.

9. आसहो पहरंतहो (जह न होह) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आसहो or आसहं पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिद्वियं is only a lengthening of अणिद्वि or अणिद्वि=अणिद्वि. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आसह) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Anauta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyaṇapura gave orders to his army to move against Gayaura.

5. Perhaps to read विच्छद-प्रेक्षते? Jacobi's दित्थ also makes no sense.

10. Read हरमलहु together.

11. Text badly read. It should be चर हलमलहु, cf. M. हलमलणे

SANDHI XIV

The prince of Poyaṇapura, incensed at this, attacks Karujaṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवह्निगन्वाइ or as Jacobi reads, परिवह्निगन्वाइ.

6. नियड-नियमं, here 'command.'

9. झहपमि—true Deśi. Compare Marāṭhī झडपणे.

10. We have to understand that the king has given him the order or permission.

16. चार चरतिहि—Doing their work of spying'. A cognate verb is चर, having चारु—Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अर्धुगवाहु. Jacobi reads उर्धुगवाहु, which is not preferable to अर्धुगवाहु—half-open.'

4. Jacobi reads परिवट्ठ=परिवर्तयति for our परिवट्ठ=परिवर्धयति. The same difference,—ट्ठ for ट्ठ is seen a line below in कट्ठहिं and कट्ठहिं.

9. अंगवाहुरिओ—Personal night watchman'.

10. गमिय. Jacobi's गळिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयणयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्के-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is इअ, read badly. Jacobi has इअ.

7. From वेवाहु थक्कु to end, is object of दिसं=points out, tells.'

11. चळकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बळकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's बहुह for बहुह (बहुवा) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. क्किउ भवडे—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

9. पडुभडं भंगुरावतु दिनु is a forcible way of saying that they were made to turn back and run away. भंगुरावतु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कडु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyanavai, who calls his councillors together and decides that peace should be made with the king of Kurujān-gala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संमिलिड; although संमिलिवि—Having spoken to' would not make a bad sense.

4. दुसंभविड कज्जु—The cause will be spoiled.' Jacobi reads दुएं भविड कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्झ असम्मएण—Without the approval of myself, who was preventing.' Jacobi's असम्मएण—to which he doubtfully sets अममंजेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again ममंजेन can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तड तारे is the message.

13. Separate पर and सुहडत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyana then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्थारि or like Jacobi उत्थरिड.

9. Separate हयभेरि from पयाणडं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिए.

6. Read सल्लवयण. Separate अब्भोट्ट from भडत्तणि. Jacobi's text drops त, in whose place he suggests हं to be joined to भड and र to the following णि. The word then would read भडहं रणि. A genial guess; but our त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वरंति नियन्तहो नयणइ—ईषद् बलन्ति etc. V 4, 16 अणइच्छन्तिहि मंड जणेरिहि. etc.

10. Read पडिवक्ख खेरि as one word. The king was in great anxiety about the enemy. Read सन्न and समाहय separately.

11. Read पडिक्खत्त for पक्खत्त.

[Bhavisatta—11]

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम जुक्त should be separated.

3. भदछड is badly read for भदयड, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारक्रिय=वणिग्यापारक्रिया, one word, subject of छडिय.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read पुच्छंतिहि for पुच्छंतेहि.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first सई means सती i. e. इन्द्राणी, the second सई=सई i. e. स्वयम्.

5. Better to separate झरामणि and नायडर.

छहितमुह and दुरियहं रडह are meant to show contrast. 'He was always agreeable (समुह) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियड adj. of आएड. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दरमलंतु together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Torāṇa.'

4. Separate पर and सखगु.

9. Read पहराडर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरुहं for करवहं. That is the usual form of the word in our edition.

7. आरोहिङ is perhaps आरोहि, as in Jacobi. The mistake probably arises on account of the similar appearance of ङ and ह in the mss.

9. छेत्तजीङ् together.

XVI People get to the tops of their houses and do not know what to do. Dhaṇavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिणि one word.

10. चरिहिं for वरिहिं. च and व are similar in appearance in Jain mass and may be mistaken.

12. पर यङ्ङ for परयङ्ङ.

XVII How the king himself assists Bhavisa, who, with the kings of Pañcāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिङ्गमह for पङ्गमह. That is the name of the warrior.

11. परजिवि can not be connected with परज-*Sk.* पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyaṇavai's son in which the latter is discomfited.

8. गयवरि for गयउरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविङ—to be connected with जीवगाहि—when the Prince (i. e. Poyaṇavai's son) was taken alive by Bhavisa. 'जं पाविङ' is absurd.

4. Jacobi reads कङ्ङ for कङ्ङ, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyaṇapura.

Jacobi reads कोवि विनेष्ट, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tīrthaṅkara.

2. Read क्षणपरिवत्त विसमसमसंकुल गङ् संसारचम्महो—The way of the Saṃsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायुष्यमायु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. चयुसउ-दिङ्ङ above. *Sk.* शतपंचसपादचतुप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीन् (*sic* क्रीडन् रमणीभिः)

12. मामहंसादि for मामहं सादि.

17. The poet says that he has utilized old versions of the story.
 18. Read *ज्ञाने* for the sake of metre. *सत्तम विच्छामि* are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayaḍiva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. *संगामि नियत्तए विलमि समत्तए*—When the battle was over and the difficulties removed.'

6. Jacobi separates *पोसियं दो वि पक्खा*, which makes difficulties. How is *पोसियं* to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read *समाओमिया पोसिया दो वि पक्खा*?

7. Read *पसाहाविया दाविया सा*.—The splitting up of the word is egregious.

10. Rather read *सुवित्थिमज्झा*.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12. Read *पुवक्कयसुहकम्महं* for *कम्महं*. *फलेन* governs that word.

Read *घर* for *वर*—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. *दरमलिवि* for *दर मलिवि*.

7. *बहुअ सच्छ-वयूः साद्धात्* of our edition is better than *बहुअसच्छ* of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyaṇapurā come to the new king and tell him how Poyaṇapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyaṇa and especially to Citrāṅga.

2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भ(वती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisāṇurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोहवि and पलोहवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय० is evidently a mistake for तहनिलय०

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिङ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to बुरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विहुर उद्धावइहि ओरालिङ पहि निजावइहि VII 11, 10.

(2) मुहि करयल देवि पुणु ओरालिङ मुहकमल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gatheres at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhaṇavai and others, goes to the Jina temple first and out of the city afterwards.

2. Read तिलउज्जवद..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandana and Ahinandana. Ahinandana explains to the king and his wife the principles of conduct laid down in the Jain religion.

1. How they go into the Jina-temple and worship the image.
2. One syllable is lacking; it may be त-अहिसिचिउ. Jacobi reads अहिसिचिउ.
10. ईयउ is the same as एयउ-एता: and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि.

9. Jacobi reads तं वय परिअंविअ अयुरारं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तं वयपत्तीं), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिछंतउ. कलहोय is कलधौत gold.

IV The five-fold worship—Pañcopacārapūjā—described in detail.

3 Read रिहिसमिद्धमणोहरफांसि.

4. छुरसम्भहिरे—an Adj. of दहिरे; छुरसाभ्यधिकेन. Jacobi reads छुर सम्भारं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिरे. He himself is conscious of it; when giving the reference to our passage under सम्भारं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवहरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचितुम्भवधणुरूपणं (Sic)। पित्तुदेयपणासणगण्णे (Sic)॥ सरससमिद्धरसहिं जिणुन्हाविउ। कम्मकलंकपुं कुपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रस are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पित्तुदेय.

10. झुणि आलत—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमदुरमह्न्दहिं चहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (मदुर for महुअर) humming inside them.' What is तकुंद?

V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिर्नंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tirthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read करसु, the Prakrit for स्पष्ट. परसु is misread.

8. चक्षिहि is due to attraction, from चक्षु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायहं read सावयहं.

VIII Ahinandana tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jivadayā, Satyavacana and Adattādāna.

7. Read डंयु for दिंयु.

IX The fourth Aṇuvrata is explained. It is Brahmācāryam or Kāmavirati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अल्लदिय and वंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस अणिवि, Mar. वेद्या म्हणून. Sk. idiom would be वेद्येति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

- (1) Jīṇavandanam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे-केन कार्येण. किं is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10. Read अत्थि for अच्छि. For confusion in distinguishing between त्थ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइससुण्णयमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामुल्ल in Jacobi's edition, for मत्थासुल्ल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवथु—Means of livelihood,. Cf. तो तं जीवथु अन्नहो दिज्जइ in V 5 below.

8. Read विमल्ल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवल्ल, which must mean जीवथु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल्ल and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उन्मद मूढ and मिडडि as separate words, which is scarcely correct. In that case उन्मद and मूढ can only mean the Brahmin messenger; but we know that he is not उन्मद, much less can we call him मूढ. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उन्मदमूढमिडडि (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पडसिवि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पड परिवार separately, which is scarcely correct. पड remains in the sentence without any syntactical connection. Join पडपरिवार as in our edition.

11. Read पिडुणपवेसपरंपरि. Jacobi's edition reads पिडुणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवसाहि in the latter half, to correspond to पसाहि in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukesā as Ravipabbhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायड—Can not mean विहातः as Jacobi suggests in the glossary. It has to be connected with विधा—to do to.' काइ विहायड—what has been done to.

[Bhavish 12]

5. छहिसोए—Through grief for relations.' Jacobi reads छहिसोए which does not make any good sense here.

7. Read सुदुम्भणवंतए for सुदुम्भणवंतए.

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine मरणमहन्नि and separate दोइउ from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisa's daughter.

2. For बेन्निवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons सुप्रभ etc. and two daughters तारा and सुतारा.

8. Our edition rightly reads सयण पणषिय गुंदलइ separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंबळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from चार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संभाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. मरु is misread for मरु. Join the latter to नरवह and read नरवहवर नाडु etc. Jacobi's edition reads correctly.

6. Separate पिव from कमलवज्जल.

9. Read सो and च्छुहेवि apart.

12. दुपयवर—is evidently दुपयवर etc.; as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhaṇamitta and falls in love with him.

1. Separate वरजुवह from निरारिड.

4. The latter half has one Mātrā more; the ह therefore has to be regarded as having one Mātrā only.

9. Read तपुहजंति together—Sk. तनूभवन्ती.

IV Her friend Guṇamālā, wife of Dhaṇamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पइ भति-त्वयिमन्नेन attached to you' makes capital sense. Jacobi's पइहति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhaṇamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhaṇamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhaṇamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhaṇamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिक्खण हेवविहतिए together.

13. पइ is पडु lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दर्शन, ज्ञान, चारित्र्य आर्हिता etc.

4. Read जरमरणावत्थ for जरमरणावच्छ.

5. Read वयदंसणि नाणि चरित्ति रम्भु for वयदंसणिनाणिचरित्तरम्भु.
11. Separate लोह from विरुहु.
- XIII Further principles of Jainism explained.
- XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.
- XV Conclusion of the Muni's exposition.
- XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देक्खणंह—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पञ्चबराह—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जंपिउ जं अल्लिउ अल्लिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपवुत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त—beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read वरि and सयकलोउ separately.

3. Separate पवण from सितु. The latter is connected with चंदणरत्तेण.

4. अत्यमिदं ताड—The adjective has the neuter form, although the noun ताड is masculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. लङ्घियाई—Compare Marāṭhī लाड, लङ्घिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेण जैति etc.—Has got to be connected with ताड अवसाणि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वद्धविहोइ, which is an object of दुमरंतई.

4. Combine अनुमरण (न) करण—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kirtisenā passes life in a devout manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Vidyut-prabha in the sixteenth heaven.

2. वद्ध षड्विं ताईवि तिलयदीवि—वद्ध can not mean Sk. दल here. 'She two cast (or threw) 'dalū' in Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उक्कस्सनिबद्धपरिणमाणु should be read as one word; it is a contrast to the शीणाउमाणु of the previous line.

3. Combine सोलइ and आहरण.

4. अवहिणायु is one of the four kinds of knowledge, which are मति, श्रुत, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kirtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gauḍas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kirtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitta, the friend of Dhaṇamitta.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisānurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वृद्धमह and रज्जु separately. But it is scarcely necessary to do so. वृद्धमह-रज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisānurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two ṭṭs in the line, one of them being unnecessary.

3. तिन्निवि—Jacobi's edition has विन्निवि.

4. Read तिन्निवि for तिण्णिवि.

Read सत्थवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जह् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिआसमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमंत; he is of course doubtful.

4. सवेत्ति of our edition is unintelligible. Jacobi's नवेत्ति should be preferred. Or perhaps समंति is meant. The line then would read capitally. जसु समंति (समन्त्रि) चंडमंडलादिव सेवन्ति चारु अवसरु नियंति. The latter half of the line in Jacobi (परिवारु) वारु अवसरु नियंति is not so intelligible. Possibly there is a mis-reading of व for च.

11. Read जो अणिलड-यः अनिलयः 'houseless.'

13. पउर stands for प्रवर. तव पापे मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaninda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read किं बहुअए (इं) उत्तपइत्तिवाइ—What is the use of question and answer.'

3. करणइ—Gen. of verbal noun, used as Infinitive. See note on वण्णणइ I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्वविड-पट्टे (throne) परिस्थापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus—पच्छइ भविसए पि (यसुंद) रीए for our पच्छइ भविसइ पियजेपिरीए. Both, however, refer to Bhavisāṇurūvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियसिय, which is exactly what is wanted.

SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जणु or some such word.

11. Jacobi's परिचार चार makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bare ground, his body exposed to wind?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पइय to अणंतपाळे—or read पइए अणंतवाळे. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छेवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisāṇurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayaṇacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. If we read (द्विवि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्खंकिड. जि० is a misprint. Jacobi reads दिक्खंतउ which is equal to निष्कान्तः

VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालगिरवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राजां) and राजैः. Jacobi reads ०सुहभूअहं for ०सुह रायहिं and चितियरूवहं for चितिय रायई, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इककुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गहाअसत्तगड. He should either have read गहयासत्तिगड (गुहकासत्तिगतः) or like our edition गहयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाण together.

7. Jacobi's सुहियुद्धि does not make as good sense as our सुहि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisaṭṭa and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निहणहं, अहो जिणु अंचहु of VI ii 3 and such other phrases also corroborate this view.

Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaṭavaka and the arabic ones the line.)

SANDHI I

I 1	Read सारु	for सातु
9	संकरु	„ संकतु
II 2	दुद्धरवावारि	„ दुग्धरवावारे
4	घणसंपय	„ घणुसंपय
5	कह खवमि	„ कहखवमि
III 4	वरकईहुं	„ वरकईहि
	महासईहुं	„ महासईहि
IV 1	अच्छड	„ अत्थड
3	०संचपरहिं	„ संचपरहिं
	तत्थ हो	„ तत्थहो
6	वद्धमाथ	„ वड्ढमाथ
V 1	कुरुजंगल	„ कुरुजंगल
3	०वित्तिविहु	„ ०वित्ति विहु
V 3	०कलमगोहण०	„ ०कलमि गोहण
6	०अवरुप्पर	„ ०अवरुप्पर
	०परिवडिय	„ ०परिवडिय
10	तरु	„ तटु
VI 1	पसत्थु	„ पयत्थु
4	चक्केसरु	„ चक्केसतु
5	सणकुमारु	„ सणकुमाटु
VI 3	०दिवइद	„ ०दिवइदु
6	०सारु	„ ०सातु
	०वारु	„ ०वातु
VIII 1	०वरु	„ ०वतु
3	मणहरणत्थणिंदुअरविंद०	„ मणहरणच्छ- णिंदअरविंद०
8	पुरवइ	„ पुरुवइ
IX 6	संपहारु	„ संपहातु
	०सारु	„ ०सातु
12	सुसुहुतु	„ सुमहुतु
X 2	सुवियदु	„ सुवियटु
4	कनावक्खिएहिं	„ कनाचक्खिएहिं
8	अहरकुरंतियाहि	„ अहतु कुरंतियाहि

13

10	अवरुइइ	for अवतुइइ
XI 2	सुहमंडयु सई	„ महमंडयु सिउं
3	अप्पुयु सई	„ अप्पयु सिउं
6	वरु	„ वतु
	वरतरुणि	„ वरततुणि
9	वरु	„ वतु
XII 1	सासणभत्ती	„ सासणिभत्ती
XIII 2	पच्छण्ण समासइ	„ पच्छण्णसमासइ
3	सविणय कुलमजाय	„ सविणयकुलमजाय
XIV 3	अम्हत्तयु	„ अम्हत्तड
9	तिवलितरंगइ	„ तिवलि तरंगइ
6	गुरुवययु	„ गुतुवययु

SANDHI II

I 1	पाडनित्रासयड	„ पाडनित्रासयड
9	अहड	„ अहतु
12	पदमंकुरु	„ पदमंकुतु
II 1	गुरुवयण	„ गुतुवयण
III 1	वरु	„ वतु
IV 2	ताइं तं जि	„ तं जि ताइं
VI 8	गुरुवयणइं मि	„ गुरुवयणइम्मि
VIII 7	कंति पइं	„ कंतिपइं
8	मंड वलंति	„ मंडवलंति
X 13	Transfer whole line to the beginning of XI	
XI 10	दुल्लिय	„ दुल्लिए
XII 1	मंभीसिवि ठच्छिए	„ मं भीसि विलच्छिए
8	मग्गिनि	„ मग्गेवि metre requires it
XIV 2	सावन्नु	„ सामान्नु. The former is the true Apbh. form and often occurs elsewhere in the poem.
7	परिहाणइं	„ परिहणाइं

SANDHI III

I 6	०जण मणि	„ ०जणमणि
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9 कण्डु	for कण्डु
13 परियणु	„ परियणि
मणि व्वहइ	„ मणिव्वहइ
III 4 सल्लिअ	„ सल्लिअ
9 मयणुक्कोवणंग०	„ मयणुक्कोवणंगु
12 मयरंदरसि	„ मयरंदरस
IV 7 अहिंसिचिय फलमंगल०	„ अहिंसिचिय- फलमंगल०
10 जुवाणभावि	„ जवाणभावि
V 4 दप्पसारु	„ दप्पसाइ
विणयविहेय	„ विणय विहेय
VII 5 पर महु	„ परमहु
IX 9 वणितणुरुह रहसेण	„ वणितणु रुहरहसेण
X 6 जं पिउ	„ जंपिउ
XI 4 सरूव दुट्ठत्तणु भासइ	„ सरूवदुट्ठत्तणुभासइ
XII 8 एकसरीर०	„ एककुसरीर०
बिहि भायहिं	„ बिहिभायहिं
XIII 9 ऊडु तडवियडपटुत्तरिण	„ ऊडुतडवियड०
XIV 5 तउ	„ तव
8 करहं तउ	„ करंतउ
वि मण्णिउं	„ विमण्णिउं
13 आसि गहयु	„ आसिगहयु
णवि सउं	„ ण विसउ
XVI 3 णेहमहातरु	„ णेह महातरु
4 कलितरुवरहो	„ कलितरु वरहो
XVIII 7 बहु रइवयणालाउ	„ बहुरइ वयणालाव
XIX 1 पुरिसव्वउ	„ पुरिसिउव्वउ
3 सुहपाणिग्गहणि	„ सुहिपाणिग्गहणि
7 अम्हहं	„ अम्हहिं,
	although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
XXI 3 चायदायपाडिवाय	„ चाइदाइ etc.
	But the latter, though a bit obscuring the sense, is not incorrect.
5 नरिंद हो and ससुहइविंद हो	„ नरिंदहो
ससुहइविन्दहो. Jacobi reads नरिन्दो.	

7 चोरइ	for चोरइ
अणुज्जुअ-वक्कइ	„ अणुज्जु अवक्कइ
XXII 12 किं खवयइ	„ किंखवयइ
XXIII 8 तुरिय?	„ तरिव०
तुरिय पसुहाइ	„ तरिवपसुहाइ. Ja-
	cobi reads पसुहोइ and doubt-
	fully suggests पसुहा होइ as
	explanation. But our read-
	ing gives a clear sense 'the
	people, i. e. the leader and
	others.'
XXXIV 2 परिखकचाय चक्कळिय०	„ परि-
	खकचायचक्कळिय०
12 महरसाइ	„ सुहरसाइ
16 कोवि च्छुड	„ कोविच्छुड
SANDHI IV	
II 6 मंच्छुड	for मं च्छुड
7 विसरियएणइ	„ विसरिय एणइ. Ja-
	cobi's text lacks some words
	in the first half of the line.
11 सुक्कंछु मत्तगउ	„ सुक्कं कुसुमत्त गउ
III 10 अइसुत्तयमंडइ दुभहो	„ अइसुत्तयमंडइदुभहो
IV 4 संज्ञतेयतंवि रराय	„ संज्ञतेयतंवि रराय
6 वित्तु	„ वित,
V 3 गय पयहिणंति	„ गयपयहिणंति
14 सउरिसहं	„ सउरिसहो The
	former would be more in
	keeping with अवगणंतहं
VI 1 सुहिसयणमरणभउ	„ सुहिसयण मरणभउ
5 गिरुद्धपवणुच्छवेण	„ गिरुद्ध पवणुच्छवेण
VII 8 वियप्पएसु	„ वियप्पए सु
9 पुत्ति चोज्जु	„ पुत्तिचोज्जु also
	in l. 10 and 11.
VIII 7 ०पुरुसा इव	„ ०पुरुसाइव
रंवि पलित्तइ	„ रंविपलित्तइ
14 सुइ समत्तइ	„ सुइवइसम्मत्तइ
16 विहिवसेण	„ विविहिवसेण
णीसइसुदुत्थइ	„ णीसइसुदुत्थइ
IX 2 सुडु रवणणउं	„ सुट्टुरवणणउं

6 सोवरणं for सो वरणं
XIII 4 जस्त माणं ,, उत्समाणं

SANDHI V

II 9 सप्परिवाह ,, सप्परिवाह
III 7 चरितकुलकमञ्जुति ,, चरितकुलकमञ्जुतु
IV 6 गड ,, गयड. य is metrically redundant.

मंड जणेरिहि ,, मंडजणेरिहि

7 गिरिमयणाय ,, गिरिमयणायर

The र is metrically useless; and मयणाय is the name occurring everywhere else.

VIII 9 विंषणसीढ जुवाण० ,, विंषणसीढजुवाण०

1 रत्तुण्णदल० ,, उण्णदल०
which lacks one syllable metrically.

IX 2 मि ज्झीणपरिवासइं ,, मिज्झीणपरिवासइं

11 सरलंगुलि छरेह कोम-लकर ,, सरलंगुलिछरेहकोम-लकर

संज्ञावयव ,, संज्ञावयव

नह तंबिर ,, नहतंबिर

10 किउअ-पमाण-णिउत्तु, किउ अपमाणु णिउत्तु

X 8 ०दंसणायामविहोएं ,, ०दंसणायामविओहिं
मइमोहें ,, मइमोहिं,

9 परमत्थु ,, परइत्थु

XI 1 करिणि व रोह० ,, करिणिवरोह०

2 पिहियसिंगारिं ,, पिहिय सिंगारिं

7 कमलमहासिरिआयड ,, कमलमहासिरि
आयड

XIII 4 दलवट्टिवि ,, दल वट्टिवि

XIV 5 दीविंदीउ ,, दीविं दीउ

10 सज्जसि विगयाइं ,, सज्जसिवि गयाइं

XVI 5 थक्कइ ताम विहुरु पव्वज्जिउ ,, ताम थक्कइ
विहुरु पव्वज्जिउ. The line as it is,
is metrically very faulty.
The readjustment removes
all the flaws.

7 नियवि क्खिउ ,, नियविक्खिउ

8 मंभीसिय ,, मं भीसिय

XVII 6 उल्लिङ्गिगलन्तो(?) ,, इविं दुगिगलन्तो

7 करात्तुंगदादो ,, करात्तुंगदादो

8 पइठोसि तं ,, पइठो सितं

XVIII 1 अग्गिक्खलिं दिंठु ,, अग्गिक्खलिंददिंठु

5 दंद वाळभड भोइय ,, दंदवाळ भडभोइय

XXI 2 तुम्हइमि ,, तुम्हइमि

11 हरियंदणचच्चंक्रिय ,, हरियंदण चच्चंक्रिय

XXII 4 देवि विह्वइसणाहो ,, देविवि ह्वइ सणाहो

SANDHI VI

I 5 महण्णवि खित्ती ,, महण्णविखित्ती

सुअविओअ० ,, सुअविओइ०

II 1 अज्जिय गण० ,, अज्जियगण०

4 चंचळजीवलोइं ,, चंचळजीव लोइं

6 मंछुइ ,, मं छुइ

9 एमगइ वि ,, एम गइवि

III 7 सोवाणपंति कय मोक्खहो ,, सोवाण-
पंतिकयमोक्खहो

IV 1 तवतन्हइं ,, तव तन्हइं

चउत्थि-अवरन्हइं ,, चउत्थिअ वरन्हइं

V 3 पंचपयारु ,, पंच पयारु

10 कर मउलि ,, करमउलि

VI 1 हियत्थिं ,, हियत्तिं

5 सासणभत्ती ,, सासणभत्ती

11 सिवसासयसुह० ,, सिव सासयसुह०

VII 3 बहुदुक्ख जणेरी ,, बहुदुक्खजणेरी

VIII 7 थिय सुणिवयण ,, थियसुणिवयण०

XI 8 संभरिउ ,, संचरिउ

XIII 10 गिरिमयणायदीवि ,, गिरिमयणायदीवि

XIV 14 निरु ,, निरु

XV 2 सुहिवंधवलोएं ,, सुहि बंधवलोएं

9 रयणपुंजपुंजइं ,, रयणपुंज पुंजइं

XVI 20 जयकारिवि ,, जय कारिवि

XVI 2 देवि वल्ल ,, देविवल्ल

XVII 8 वणि वइसवणरिद्धि, वणिवइ स वणरिद्धि

11 नायसुइ सिज्जइं ,, नायसुइसिज्जइं

XVIII 2 अच्छहिं ,, अच्छमि

० विज्जाहरकीलइं ,, ० विज्जाहर कीलइं

5 सुहनिवुइ ,, सुहि निवुइ

6 गलियगव्य ववसायअणायर for गलियगव्य- ववसाय अणायर	
9 मयणावदीउ	„ मयणाव दीउ
XIX 2 मउअतूलपल्लंकि	„ मउअतूलि पल्लंकि
3 कन्नोसन्नियवायहि	„ कन्नोसन्निय वायहि
10 मसिखप्परिण	„ मसि खप्परिण
XX 2 नं दाइइ	„ नंदाइइ
XXII 3 पर इत्तिउ	„ परइत्तिउ
7 बहुवहं मि	„ बहु मईमि
XXII 12 महि सारविय	„ महिसारविय
14 उच्चवरासणइं	„ उच्च वरासणइं
XXIII 4 विसेसविहोएं	„ विसेस विहोएं
XXIV 7 पुव्वकियसुहकम्मि	„ पुव्वकिय सुहकम्मि
SANDHI VII	

I 3 कम्मरहो	„ कम्मरहो The स म were evidently so read from a badly written म्म.
4 विज्जयलिहिय	„ विज्जय लिहिय
6 बहुबंधं	„ बहुबंधं
9 भंडारइं	„ भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएछ	„ निवसहएछ
II 2 परिवदिइय	„ परिवदिय
3 तरेसहं	„ नरेसहं due to careless writing.
4 भविसत्तु	„ भविसयत्तु Metre requires only four syllables.
4 जाएसइ	„ जा एसइ
8 अणुज्जुअजंपणउं	„ अणुज्जुअ जंपणउं
III 10 भणइं	„ घणइं
V 2 कुलंगण गेहहो	„ कुलंगणगेहहो
VI 3 दुक्खमहन्नवि चित्तिउ	„ दुक्ख महन्न विचि- त्तिउ
5 बन्धुयत्ति	„ बन्धुयत्तु
० दुव्वयणपवित्तिए	„ ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ	„ बन्धयत्तुचरिउ
IX 3 पोयंतरवरभवणि	„ पोयंतर वरभवणि
6 निवळच्छिहिं	„ नियळच्छिहिं

3 दोत्थिउ	for दोच्छिउ
5 सायु गइहु	„ सायुगइहु
XI 2 सइच्छ०	„ सइत्थ०
7 हुअ	„ हूअ
8 सळिळआवत्तइं	„ सळिळ आवत्तइं
परम्मुइपत्तइं	„ परम्मुइ पत्तइं
9 आसन्नविट्ठुरवट्ठावइहिं	„ आसन्न विट्ठुर वट्ठावइहिं
XII 7 असंति	„ अ संति
XIII 7 जाणजंपाणइं	„ जाण जंपाणइं
8 ०छनिउत्तहिं	„ ०छनिउत्तइं
वणिविट्ठइ	„ वणि विट्ठइ

SANDHI VIII

I 2 पवंचुअ विच्छइमथु	„ पवंचुअविच्छइ०
II 4 परिहच्छु	„ परिहत्थु
8 सयल्लइहि०	„ सयल्लइहि०
IV 4 वीरचरीउ	„ वीरचरीउ
V 5 निय वरविळयहिं	„ नियवरविळयहिं
8 अणेय उवाय	„ अणेय उवाय
9 ०संगिच्छणइं	„ ०संगिच्छणइं
VII 3 दंसणकोऊहलपिय इत्तिउ	„ दंसण कोऊह- लपियइत्तिउ
7 निहित्तचित्त	„ निहित्त चित्त
9 ताइं	„ ताइ
IX 5 छरेणुरयपिज्जरीउ	„ छरेणुरइपिज्जरीउ
X 3 वणपूरउ	„ वणतूरउ
XI 6 गुज्झावरणणुदुछणिउत्तइं	„ गुज्झावरणणुदु छणिउत्तइं
XII 8 अहवहि जि	„ अहवहिजि
विणिग्गय धाहिहिं	„ विणिग्गय धाहिहिं
XV 3 एवइंतरि	„ एवइंतरि
5 अम्हइं सिय	„ अम्हइंसिय
XVI 7 दुक्खमहन्नवि दोइय	„ दुक्ख महन्न विदोइय
XIX 4 सा अमियेण	„ साअमियेण
16 विवाहकिय	„ विवाह किय
SANDHI IX	
I 8 तहिं जि महानरु	„ तहिं महानरु
II 1 अवलंबियधीरिं	„ अवलंबिय धीरिं

- III 5 गरुडदुक्ततरि for गरुडदुक्ततरि, un-
less दुक्ततरि is Sk. दुट्ठन्
IX 4 तद्वि दु ,, तद्विदु
5 छहमंगलजणजणियायल्लहो ,, छहमंगल-
जण जणियायल्लहो
8 पियछंदरिमहएविसणाहो ,, पियछंदरि मह-
एवि सणाहो
11 नएण वि ,, न एणवि
X 2 पइसारवाह ,, पइ सारवाह
7 इकारउ ,, इकारउ
10 महल्ल कह ,, महल्लह, which
lacks one syllable and is
metrically faulty.
XI 5 तेहि (?) ,, ताहि
6 वहु आरिय ,, वहुआरिय
9 भय-भीसइ ,, भय भीसइ
XII 9 छहि कनन्तरि ,, छहिकनन्तरि
XIII 2 सविणयाए सविसिद्ध ,, सविणयाएसवि-
सिद्ध
XIV 10 समसज्जसिद्धअ ,, समसज्जसिद्धि अ.
XV 4 Add हा in the beginning of
the latter half; हा महु पुत्त etc.
Metre requires it.
13 गहिणीहई ,, गहिणी हई.
14 समच्छरई ,, समच्छरहो
XVI 2 रयथु पजलंतउ ,, रयथुपजलंतउ
7 उव्वट्ठिअ अंगउ ,, उव्वट्ठिअ अंगउ
XVII 4 कंउकंउ कंदलिण ,, कंउ कंउकंदलिण
XVIII 1 तज्जइ ,, नज्जइ
6 संचल्ल ,, संचल्लि
7 थिय मंथर चिर लील ,, थियमंथरचिरलील
XIX 7 वि संकिउ ,, वि आसंकिउ Me-
tre requires one syllable less.
XX 2 समदि ,, समदि.
XX 3 कडकखपक्खविक्खेविं ,, कडकखु पक्खु
विक्खेविं
9 पणिवायउ ,, पणवाइउ
XXI 3 वहुअ नवल्लारणि ,, वहु अनवल्लारणि
12 उभं खरिउ ,, उभंखरिउ

- XXII 1 मंहुणमच्छइ for मं हुण मच्छइ
4 एहावत्थ कुमारिदु ,, एहावत्थकुमारिदु
दीवंतरि नारिदु ,, दीवंतरनारिदु
6 छइहिं ,, छवइहिं

SANDHI X

- I 8 तुक्खारतुरकुम ,, तुक्खार तुरकुम
13 इय एमाइ ,, इयएमाइ
III 8 पडरकम्मसंखेव्वउ ,, पडरकम्म संखेव्वउ
V 9 काउरिसहिं ,, काउरिसहं
VI 1 पवउ ,, पवउ
3 अणुट्ठि(?) ,, अणिट्ठि
VII 6 लज्जइ ,, लज्जइ
11 मंभीसिवि ,, मं भीसिवि
VIII 7 जणवइ लज्जणउं ,, जणवइलज्जणउं
8 पियरतुल्लु ,, पयिरतुल्लु
X 2 कमलहिं तणउं ,, कमलहितणउं
X 6 सियतारहार ,, सियहारतार
X 4 चरियइं ,, चरियहिं
XI 4 पडरपखुहुं ,, पडरुपखुहुं
XIII 1 पवउ पखुहुं ,, पडरपखुहुं
2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-
पहाणउं
4 पुरपडरहो ,, पुर पडरहो
5 तिभायविहि (इ)तउ ,, विभायहि हुत्तउ
The emendation adopted is
the reading of B with a
slight change. It suits the
context and sense admirably.
XIV 3 संमिल्लि ,, संगिल्लि
संवरि अविहायउ ,, संवरिअविहायउ
XV 11 समासिण ,, समासि ण
XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो
which is metrically lacking
in one syllable and hope-
lessly confused on account
of bad joining of words.
XVII 11 दुप्पवंचि ,, दुप्पवंसि
XVIII 9 देव जणगारिय ,, देहजणगारिय

SANDHI XI

I 4 चरपुरिस	for वरपुरिस
14 एकवड	„ एकचड
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहरइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मडलि	„ करमडलि
13 महल्लतियतंडवि	„ महल्ल तिय तंडवि
IV 4 पुनिमइंदुइंद०	„ पुनिमइंदुइंद०
3 कुडिलचयणःपडिवयणः	„ कुडिलवयणु पडि- वयण०
12 मंभीसिवि	„ मंभीसिवि
18 तहो तंडवि	„ तड तंडवि
V 2 पडु	„ मडु
7 मडकर	„ मडकड
चडकर	„ चडकड
VI 2 नरवइनियड	„ नरवइ नियड
9 फाडियनित्त वीरजय०	„ फाडियनित्त- चीर जय०
12 असिरि वि सिरिवत्त	„ असिरिवसिरिवत्त
VII 11 सयपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop लहि which is metrically redundant.	
3 सा वि समड वरविलयहि	„ सा विसमड अरविलयहि
X 5 तंबोलकुसुमसुपवित्तइ	„ तंबोलकुसुम सुपवित्तइ
XII 10 सुहइसह	„ सुह दसह

SANDHI XII

II 3 नियसइण	„ नियसएण
5 पडुरवेण	„ पडुपडहरवेण
III 8 जयंताण	„ जयं ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 सुएवि	„ सुएवि
19 वि अणक्खें	„ विअणक्खें
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामण्णि	„ सामण्णु

7 पर तडतणइं for परतड तणइं

12 पर सव्वइ छज्जइ	„ परसव्वइ छज्जइ
VII 8 सुपुत्तगुणकित्तणेण	„ सुपुत्त गुणकित्तणेण
11 जंतड	„ जं तड
VIII 8 घरमम्मवेहु	„ घर मम्मवेहु
12 मणसंखोहि	„ मणिसंखोहि
IX 2 ०पक्खवायपरितुइहि	„ ०पक्खवाय परितुइहि
9 निरुवमगइ तमालहो	„ निरुवमगइ तमालहो
X 2 सा	„ मा
7 चिरयाड	„ चरियाड
XI 10 विंगुत्त एण	„ विंगुत्तएण
XII 3 सिजावत्ति	„ सिजावत्ति
नायभोयपट्टंक्कूळि	„ नायभोय पट्टंक्कूळि
9 पसाहिअं	„ पसाहिओ
11 भणिया ओचिम्बिज्जण	„ भणियाओ सुम्बिज्जण
12 ओवच्च	„ ओ वच्च
XIV 4 चन्दप्पहपाय छित्त	„ चन्दप्पहपायछित्त

SANDHI XIII

I 7 घरहु	„ भरहु
III 7 सायरंतरपपेस	„ सायरंतरपपेस
9 खन्धारि मज्जु	„ खन्धारिमज्जु
IV 1 ०भयंकर कुरुवकालहो	„ ०भयंकरकुरुव- कालहो
13 नियपरिवारचारु	„ नियपरिवार चारु
V 9 नरवइअलंघु	„ नरवइ अलंघु
VIII 6 तुण्हि	„ तुण्हि
IX 1 एकवि	„ ए वि
2 नियजणेरपरिणिदए (?)	„ नियजणेर परिणि- दिउ

XI 2 कोवपडिच्छिओ	„ कोविपडिच्छिओ
XII 2 बहुगादवराहु	„ बहुगीदवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमल्लु	„ दर मल्लु
11 घर दरमल्लु	„ घरदल मल्लु

SANDHI XIV

I 1 परिवड्डियगव्वइ	„ परिवड्डियगआवइ
III 5 दअ	„ इअ

IV 8 सव्वहि	for सव्वहं
IV 10 कहुआविउ	„ कहु आविउ
V 3 संमिलिउ (?)	„ संमिलिवि
V 13 पर सुहडत्तणु	„ परसुहडत्तणु
VI 4 उत्थारि (उत्थरिउ ?)	„ उत्थरि
6 अहिओयचडिउ	„ अहिओय चडिउ
9 हयभेरि पयाणउं	„ हयभेरिपयाणउं
13 कहुआविउ	„ कहु आविउ
VII 1 नियसंतिए (?)	„ निहसंतिए
VII 6 सहुलवयण	„ सहुलवयण
अम्भोट्ट भटत्तणि	„ अम्भोट्टभटत्तणि
VII 10 सन्न समाइय	„ सन्नसमाइय
VIII 1 तुरंगम जुत्त	„ तुरंगमजुत्त
3 भड्छड	„ भड्छड
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छंतिहि	„ पुच्छंतेहि
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायखुइ	„ चूडामणिनायखुइ
XI 9 माए	„ मा ए
XIII 10 दरमलंतु	„ दर मलंतु
XIV 4 पर सखणु	„ परसखणु
9 पहराउर अयसमोह	„ पहराउरअयसमोह
11 मिळिउ	„ मिळिउ
XV 3 कुरुवहं	„ करुवहं
7 आरोहिउ.	„ आरोडिउ
9 ललंतजीहु	„ ललंतु जीहु
16 कहुआविय	„ कहु आविय
XVI 1 सामिसिणि	„ सामि सिणि
4 पय असत्थ	„ पयअसत्थ
10 चरिहिं	„ वरिहिं
12 पर थक्कउ	„ परथक्कउ
XVII 9 पंचालमच्छं	„ पंचालमिच्छं
10 पिहुमइं	„ पहुमइं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयउरि
लडडपहारि	„ लडडिपहारि
XIX 1 जं पाविउ	„ जंपाविउ

XX 2 खणपरियत्त विसमसमसंकुलगाइ	for खण-परियत्तविसमसमसंकुलगाइ
संसारधम्महो	„ संसार धम्महो
6 संताणि	„ सताणि
12 मामहंसाडि	„ मामहं साडि
मिच्छामि	„ मिच्छा मि
SANDHI XV	
I 1 संगामि नियत्तए विसमि समत्तए	„ सं-गामिनियत्तए विसमिसमत्तए
7 पसाहाविया दाविया सा	„ पसाहा वियादा वियासा
10 छवित्थिक्कमज्झा	„ छवित्थेक्कमज्झा
II 12 पुवक्कयसुहक्कम्महं	„ पुवक्कयसुहक्कम्महं
वर	„ वर
III 9 दरमळिवि	„ दर मळिवि
III 1 आमोइवि पमोइवि	„ आमोएवि पमोएवि
IV 1 तह लिनय	„ नहतिलय
5 वारणकेसरि	„ वारुकेसरि
XV 7 कया सारिसिज्जा	„ कयासारिसिज्जा
XVI 2 तिलउग्गभवः	„ तिलउग्गभम
SANDHI XVI	
I 2 अहिसिंचिउ	„ अहिसिउ
II 7 सिद्धमन्ति	„ सिद्धमन्ति
III 8 जिण कलहोइ	„ जिणकलहोइ
IV 3 रिद्धिसमिद्धमणोहरफंसि	„ रिद्धि समिद्धमणोहरफंसि
VI 4 करसु	„ परसु
VII 3 सावयहं	„ सवायहं
VIII 7 डंसु	„ डंसु
IX 2 वियारि (?)	„ चयारि
5 अखलियबंभचारि	„ अखलिय बंभचारि
9 तिय वेत्त	„ तियवेत्त
XI 1 वि चरिउ	„ विचरिउ
2 कण्णुअक्कन्निहिं	„ कण्णु अक्कन्निहिं
SANDHI XVII	
I 10 अत्थि	„ अत्थि
II 6 जाइससुन्नयमाणउं	„ जाइ ससुन्नयमाणउं
III 10 मंतिहि	„ मंतीहि
IV 8 विमल्ल मंति	„ विमल्लमंति

VI 3 न	for नं
6 विमलु मंति	„ विमलुमंति
VIII 6 विमलु मंति	„ विमलुमंति
पङ्कलियवत्तड	„ पङ्कलियवत्तड for Metre's sake.
IX 11 उम्भडभडभिडडि	„ उम्भडभडभिडडि य
X 5 पइसिवि	„ पइसि
11 पिछण-पवेस-परंपरि	„ पिछणपवेसिपरंपरि
12 अवराहि	„ अवराहु
SANDHI XVIII	
IV 2 पाहुडइ	„ पाहुडइ
7 छदुम्मणवंतए	„ छदुम्मणवंतए
8 पिड राणउं	„ पिडराणउं
V 1 मरणमहन्वि दोइ	„ मरणमहन् विदोइ
VI 2 बिन्निवि	„ बेन्निवि
8 सोहिणि	„ रोहिणि
IX 3 वंदणहत्तिए	„ वंदण हत्तिए
X 9 तिवार धार	„ तिवारधार
SANDHI XXIX	
II 5 नरवइवळ नाडु	„ नरवइ मरुनाडु
6 पिय कमलक्खण	„ पियकमलक्खण
9 सो च्छहेवि	„ सोच्छहेवि
III 1 वरजुवइ निरारिड	„ वरजुवइनिरारिड
9 तणुइज्जन्ति	„ तणु इज्जन्ति
VI 8 वि भाइ	„ विभाइ
IX 9 परिकक्खणहेडविहत्तिए	„ परिकक्खण हेड- विहत्तिए
वंदणभत्तिए	„ वंदण भत्तिए
XII 4 जरमरणावत्थ	„ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्भु	„ वयदंस- णिनाणिचरित्तिरम्भु
11 ओइ विरुडु	„ ओइविरुडु
XIV 4 सायारमणायारि विणिओइ	„ सायारम- णायारिविणिओइ
SANDHI XX	
II 3 न वि अक्खिड	„ न विअक्खिड
III 4 जंपिड जं अळिड	„ जंपिड अळिड
12 अज्जुपवित्ति	„ अज्जु पवित्ति
V 4 अरिपुरराएं	„ with अरि पुरराएं

VI 2 चरि सयललोड	for चरसयललोड
3 पवण सित्तु	„ पवणसित्तु
VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
4 अणुमरणकरणु	„ अणुमरणु करणु
X 2 उक्कस्तनिवदपरिप्पमाणु	„ उक्कस्त निवद परिप्पमाणु
3 सोलहआहरण	„ सोलह आहरण
XV 3 विज्जावच्छु	„ विज्जावच्छु
SANDHI XXI	
I 12 तं असदु	„ अंतसदु
IV 13 पुत्तरज्जु	„ पुत्त रज्जु
V 9 पडु पुत्तरज्जु	„ पडुपुत्त रज्जु
VI 4 सत्थवाय	„ सच्छवाय
VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
4 समंति	„ संवन्ति
11 जो अणिलड	„ जोअणि लड
VIII 1 किं बहुअए उत्तपडुत्तियाइ	„ किंबहुअएउ- त्तपडुत्तियाइ
SANDHI XXII	
II 1 रवि नं देखणइ	„ रविनंदे खणइ
II 5 पइए	„ पइय
आणिए	„ आणिय
III 10 अम्बर	„ अवर
V 4 दिक्खंकिड	„ धिक्खंकिड
VI 1 मंदरि	„ मंदरि
VII 4 निएवि	„ निवि
5 माल गिएवि	„ मालणिएवि
6 तेय पणड	„ तेयपणड
8 देवलोइ छइभूअहिं	„ देवलोइछइ रायहिं
मणचिंतियरूअहिं	„ मणचिंतिय रायहिं
13 इउ	„ इउ
VIII 5 तवचरण	„ तव चरण
IX 3 गय	„ मय
8 बिहि खंडहिं	„ बिहिखंडहिं
X 1 चित्तियछइनिहाणु	„ चित्तिय छइनिहाणु
6 नियसिवि भरेण	„ नियसिविभरेण
XI 7 छतेय पइचूल०	„ छतेयपइचूल०

II

GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are *tatsama*. Wherever possible, I have given Marāṭhī, Gujarātī and Hindī words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अइआर, where आर (चार) never occurs alone, or अंसुवाय, where वाय is not used by itself.

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for *Pāialacchināmamālā* of Dhanapāla.

Pischel for Pischel's *Grammatik der Prākṛit Sprachen*.

अ

अइ-अति

अइआर-अतिचार

अइठ-अइठ

अइसुत्तय-अतिसुत्तक

अइसुता- „ „

अइरावय-ऐरावत

अइसय-अतिसय

अइसयवन्त-अतिसयवत्

अइहव D-(वायविशेषः)

अइहवसंखनूरकयघोसहि III 1, 10

अउव्व-अपूर्व

अऊर-अपूर=अपूर्ण

अंसु-असु

अंसुवाय-असुपात

अंसय-अंसुक

अंसव-„ „

अकज्ज-अकार्य

अकखइ-आख्याति

अकखर-अकखर

सिद्धकखर=नमो अरिहताणं

अकखय-अकखताः

अकखतं तण्डुलादि धान्यं

„ „-अकखत

अकखान-आख्यान

अकखानय-आख्यानक

अमा-अग्र

अग्नि-अग्नि

अग्निम-अग्निम

अग्निमित्त-अग्निमित्त a name.

अग्नेय-आग्नेयी

अग्व-अर्घ

„ „-अर्घ्य

अग्वाइय-आग्रात

„ „-(=विराजित)

पयुणपुणहि अग्वाइड XV 12, 3

अंक-Skt.

अंकिय-अंकित

अङ्कुर-Skt.

अङ्कुस-अङ्कुश

अङ्ग-Skt.

अङ्गण-Skt.

अङ्गण-अङ्गना

अङ्गरुह-Skt. (=छत)

अङ्गार-Skt.

अङ्गिय-(अङ्गानि)

मज्झिमनिपायणि ताहं तस्य अङ्गिय XI 9, 4

अङ्गुलि-Skt.

अचिन्त-अचिन्त्य

अचण-अचन

अचरिय-आश्रय

अच्युय-अच्यत

अच्युयनाह-अच्युतनाथ a name.

अच्युयसगा-अच्युतस्वर्ग

अच्युटभट्ट-अत्युद्धट

अच्छइ-अस्ति B. आछे

अच्छर-अप्सरा:

अच्छरिय-आश्रय

०अच्छि-अक्षि

अच्छेरय-आश्रयक

अजगर-Skt.

अजीव-Skt.

जीवाजीव

अजोएं-अयोगेन (=क्षिप्रं) निहण नेमि पइ अज्जु

अजोएं V 18, 6

अज-अय

अजवखंड-आर्जवखण्ड

देशविशेषनाम

अजा-आया

अजिय-अर्जित

-आर्यिका

अज्जु-अय M. आज, G. आजे

अंचइ-अचयति

अंचल-Skt.

अंजण-अञ्जन

अंजलि-Skt.

अट्टट्टहास-अट्टट्टहास

अट्ट-अट्ट M. आठ

अट्टयाल-अट्टचत्वारिंशत्

अट्टम-अष्टम M. आठवा G. आठमो

अट्टविह-अष्टविष

अट्टि-अस्थि M. हड्डी by Metathesis, अठली

अट्टु-आदय

अट्टाडय-अर्धतृतीय H. अडाई

अणइच्छन्त-अनिच्छत्

अणक्ख-अनक्ष (=अन्ध) एतहिं वि अणक्खे

XII 5, 19. Jacobi's अनारुय makes no sense.

अणखुट्ट D-(अनुदित)

अणंग-अनङ्ग

अणजवखंड-opp. of अजवखण्ड q. v.

अणज्ज-अनार्य

अणत्थ-अनर्थ

अणंत-अनन्त

-अनन्तपाल a name.

अणंतवाडु-अनन्तपाल:

०पालु in Jacobi is a Sktism,

अणरामय-अरति:

अणल-अनल

अणविहेय-अविधेय

अणसण-अनशन

अणायर-अनादर

अणायार-अनागार

अणाइ-अनादि

अणाइवन्त-अनादिमत्

अणावलेव-अनवलेप

अणास-अनाश

अणाह-अनाथ

अणियन्त D-(=अपश्यन्)

अणिउत्त-अनियुक्त

अणिओय-अनियोग

अणिच्च-अनित्य

अणिट्ठिय-अनिष्ठित

अणिमिस्-अनिमिष

अणिलय-अनिलय

अणिहय-अनिहत

अणुअंघ्रि D-(अनुकृष्य acc. to Hc.Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अम्मयु-अंघ्रिअं meaning अणुगमण Desi I 49 gives the clue. अनुगत्य. नियनियपइ अणुअंघ्रि-वि आयइ III 20, 8.

अणुअतइ-अनुवर्तते (वर्तते, तिष्ठति)

अणुकम्पिय-अनुकम्पित

अणुज्ज-अनुज्ज

अणुज्जुअ-अनुज्जुअ

अणुणइ-अनुनयति

अणुत्तर-अनुत्तर

पञ्च अनुत्तरस्वर्गाः

अणुदिशु-अनुदिनं

अणुप्पमाणु-अनुप्रमाणं

अणुबन्ध-अनुबन्ध

अणुबिंबिय-अनुबिम्बित

अणुभाव-अनुभाव

अणुमरणे-अनुमार्गेण

अणुमज्झ-अनुमन्यते

अणुमरण-अनुमरण

अणुमालि-अनुमाल्य (=मालां रचयित्वा)

अणुमोय-अनुमोद

अणुमोयण-अनुमोदन

अणुमोइय-अनुमोदित

अणुयत्त-अनुवृत्ति XII 7, 3

अणुरंजियं-अनुव्रजित

अणुराय-अनुराग

अणुराइय-अनुरागिन्

अणुवह्मदि-अनुपालयसि

अणुवासिय-अनुवासित

अणुव्वय-अनुव्रत

अणुसंग-अनुबद्ध

अणुसंघिवि-अनुसंघाय

अणुसरइ-अनुसरति

अणुसार-अनुसार

अणुहरमाण-अनुहरत् (=अनुकुर्वत्)

अणुहवइ-अनुभवति

अणेय-अनेक

अणोवम-अनुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अर्णव

अण्णाणिय-अन्नानिन्

अण्णित्तिहि-अन्यत्र

अत्तर-Skt.

अत्तुळ-Skt.

अत्तुळिय-अनुलित

अत्तोरण-Skt.

अयट्ट D-अस्तब्ध XIII 3, 5 Pāi quotes

यट्ट under गर्वित cf. M. वट्ट

अत्य-अर्थ

अत्यक्क D-अनवसर Desi I 14 अणवसर Or

अत्यक्क=अयक्क (c. f. छक्किय for छक्किय),

which means अस्थित i. e. अस्थिर.

XI 12, 5

अत्यमिय-अस्तमित

अत्यवण-अस्तमन

अत्याण-आस्थान

अत्याणिय-आस्थानिक (=सभासद्)

अत्याह-अस्ताव Desi I 54 M अगाह आयाम

माणेसु M. अथाक.

अत्थि-अस्ति A Prakritism, for अच्छ is the regular Apbh. representative of Sk. अस्

अत्थिर-अस्थिर

अदत्तादाण-अदत्तादान. अपरिग्रह of the Jainas

अदप्प-अर्प

अदिन्नदान-अदत्तादान

अहिय-आर्द्रित

अह-अर्थ M. आह in आदपाव etc H. आधा

अहरत्त-अर्धरात्र

अहवहि-अर्धपथे

अहुअ-अद्भुत. करिकरपवरहुअहुएण XIV 1, 5

अद्भुत could give both अच्युअ and

अहुअ

अघण-अघन

अंत-Skt.

अंतर-Skt. (=पनः) छदियंतर

अंतरिय-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिकल-अन्तरिक्ष
 अन्तेडर-अन्तःपुर
 अंदोलय-आन्दोलक M. आंदोला
 अंध-Skt.
 अंधयार-अन्धकार
 अंधयारण- „ „
 अंधलय-अन्धः M. अन्धळा.
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अंधारिय-अन्धकारित
 अन्न-अन्य
 अन्नइय-Our text and Jacobi's reading
 VI 1, 1. The Deśi I 19 gives
 तित्तः-वृत्त as equivalent. But this
 is an Adj. of सुवपंचमि and so
 highly unsuited. To prefer B's
 reading वणइय? See Notes.
 अन्नन्न-अन्यान्
 अन्नाण-अज्ञान
 अन्नाय-अन्याय
 अन्नेक-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्थिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवग्ग-अपवर्ग
 अपहत्थ-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज्ज-अपूज्य
 अपूर-अपूर्ण
 अप्प-आत्मा M. आप H. आप
 अप्पइ-अर्पयति
 अप्पए-अर्पयति One expects अप्पइ, but the

preceding forms सुम्भए, लुम्भए
 have influenced this one. अप्पेत्
 in the Notes on IV 7, 8 is less
 correct. [tism
 अप्पडिक्क-अप्रतिकूल Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्पमाण-अप्रमाण
 -अल्पमान I 2, 5
 अप्पसाय-अप्रसाद
 अप्पायइ-आपादयति. तथु अप्पाइइ VII 8, 2.
 See Notes
 अप्पाण-आत्मन् M. आपण
 अप्पाइइD-(संदिशति). Hc. Gr. IV 180.
 अप्पुण-आत्मन् Vul M. आपूण
 अप्फालइ-आस्फालयति. M. आफळणें
 अळभंजण-अभ्यञ्जन
 अळभंजिय-अभ्यञ्जित
 अळभत्थिय-अभ्यर्थित
 अळभंत्तर-अभ्यन्तर
 अळभरहुल्ल-अभ्यर्हणीय
 अळभहिय-अभ्यधिक
 अळभास-अभ्यास
 अळभासइ-अभ्यासयति
 अळभुत्थाण-अभ्युत्थान
 अळभुद्धइ-अभ्युद्धरति
 अळभुद्धरण-अभ्युद्धरण
 अळभोय-आभोग
 अळभोट्ट-a people. See Notes
 अभय-Skt.
 अभक्ख-अभक्ष्य
 अभंग-Skt.
 अभोयण-अभोजन
 अभय-अमृत
 अमग्ग-अमार्ग
 अमंगल-Skt.
 अमणूत्त-अमनुष्य
 अमरिंद-अमरेन्द्र
 अमल-Skt.

अमाया-Skt.
 अभिय-अभ्यत
 अद्युणिय-अज्ञात
 अमोह-अमोघ
 अंब-आम्र
 अंबर-अम्बर
 अंबिल-आम्ब Vul. M. आम्बिल
 अम्म-अम्भ
 अम्ह-वयम्ह M. आम्ही, G. अम्हे
 अम्हारय-अस्मदीय. G. अम्हारं, H. हमारा
 अम्हारित-अस्माद्वत्
 अयंग-अचक्र (=अचार)
 अयस-अयसः
 अयाण-अज्ञ
 अयाणिय-अज्ञात. Also Feminine
 अर-The 18th Tirthankara. See Notes
 अरन्न-अरण्य Sktism for रन्नु
 अरविंद-Skt.
 अरविलय=वरविलय q. v.
 अरहंत-अर्हत्
 अराय-अराग
 अराईन-अरात्रि (न रात्रि जानन्ति ते निशाचराः)
 V 17, 1
 अराईण-अरातीनां
 अरि-Skt.
 अरि-अरे in अरि अरि
 अरिवर-Name of a city
 अरिनयरं- „ „
 अरिपुर-Skt.
 अरिहंत-अर्हन्
 अरुण-Skt.
 अरुह-अर्हत्
 अलय-अलक
 „ D-(=विदुम) Desi I 16 अलयं विदुमं
 अलयजल्ल-IX 16, 9 for अलयजाल्ल changed
 for rhyme with कलयजल्ल
 अलकस-अलक्ष्य
 अलकखण-अलक्षण
 अलक्खिय-अलक्षित

अलंकरण-Skt.
 अलंकरिय-अलङ्कृत Sktism
 अलंकार-Skt.
 अलंकिय-अलङ्कृत
 अलंब-Skt.
 अलज्ज-Skt.
 अलज्जिय-अलज्जित
 अलहंत-अलभनान
 अलि-Skt.
 अलिय-अलीक
 अल्लविय-आलपित
 „ „ D-अर्पित V 19, 11; XIII 2, 7;
 XV 11, 15; XXI 6, 11 Jacobi
 reads अल्लिविड in all these cases.
 He has on his side the weight
 of He's authority who in Gr.
 IV 39 gives अल्लिविड for अर्पयति
 अलीदइं-तं अत्याय अलीदइं लंघिड X 2, 5 Only
 here. Adv. of लंघिडं. Quickly
 अलोह-अलोभ
 अवइन्न-अवतीर्ण
 अवकु-अवाक्यम्
 अवक्खु-अवक्षं or अवाक्यं with sporadic ल?
 अवक्खु किं पि उप्पायड XIX 4, 4
 अवक्खए-अवाचष्टे. गड पट्टपुरड अवक्खए खेविड
 XV 11, 9 Hc. Gr. has अवक्खइ
 among the 15 synonyms of दृष्ट
 See Pischel § 499. This Atmane-
 pada is very rare in Apbh.
 and in the Prākritis generally.
 अवखेरइ D-(=अवगणयति) I 14, 2; II 9,
 6 This is to be connected with
 the Noun खेरि which means खेद
 अवगणइ-अवगणयति
 अवगाहण-अवगाहन
 अवंक-अवक
 अवणिद-अवनीन्द्र A name
 अवणीसर-अवनीचर The same as above.
 अवत्थ-अवस्था

अवत्पु-अवस्तु
 अवबोध-अवबोध
 अवमाण-अपमान
 अवभाणइ-अवलानयति
 अवयरइ-अवतरति
 अवयव-Skt. संज्ञावयव नाइं नह तस्मिन् V 9,
 11. The parts i. e. rays of the
 evening twilight.
 अवयार-अवतार
 अवयारिय-अवतारित
 अवयास-अवकाश
 अवर-अपर
 अवरङ्ग-अपराङ्ग
 अवराह-अपराध
 अवहण्डण D-(=परिरम्भ) Desi I 11
 अवरुप्परु-परस्परम्
 अवलक्षण-अपलक्षण
 अवलम्बिय-अवलम्बित
 अवलेद-अवलेप
 अवलोय-अवलोक
 अवलोयइ-अवलोकयति
 अवलोयण-अवलोकन
 अवस-अवश्य
 अवसइ-अपशब्द
 अवसप्पिय-अपसर्पित
 अवसप्पिणी-अवसर्पिणी See Notes
 अवसर-Skt.
 अवसाण-अवसान
 अवसेस-अवशेष
 अवहत्थिय-अपहस्तित
 अवहरइ-अपहरति
 अवहरण-अपहरण
 अवहार-अपहार
 अवहारइ-अपहारयति
 अवहिय-अपहित X 8, 2; XII 6, 11; XIII
 4, 15 Suits all these.
 अवहेरि-(=अवधारणं) Coll M. हेरणं
 अविकक्षण-अवेक्षण
 अविचल-Skt.

अविणय-अविनय
 अविणास-अविनाश
 अविणासिय-अविनाशित
 अवियङ्ग-अविदग्ध
 अवियप्प-अविकल्प
 अवियल-अविचल
 अवियाणिय-अविज्ज्ञात
 अवियार-अविचार
 अवियारिय-अविचारित
 अवरोह-अवरोध
 अविसट्ट-अविसट्ट (=अत्यक्त) तेहइवि कालि अवि-
 सट्टमोह XIV 14, 5. Jacobi's
 प्रसाधित does not suit at least
 here.
 अविसन्न-अविषण्ण
 अविसाय-अविषाद
 अविसिद्धय-अविशिष्ट meaning 'common,
 vulgar'.
 अविसुद्ध-अविशुद्ध
 अविहत्य(त)-अविभक्त. भाइहुं पुण्णु अविहत्य(तु)
 हरंतहं X 13, 7 'Brothers, sharing
 common property'
 अविहाय-अविधात
 अविहेय-अविधेय
 असइ-अभाति
 -असती
 असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
 7, 11
 असक-असक्त
 असगाह-असद्गह
 असंक-अशङ्क
 असंख-असङ्ख्य
 असंग-Skt.
 असच्च-असत्य
 असदु-अशस्तम्-forbidden or bad. लइ अज्जवि
 किज्जइ तं असदु XXI 1, 12. See
 Emendations
 असणिवेय-अशनिवेग A name
 असणेह-अजेह

असत्थ-अस्वत्थ
 असन्त-अशान्त
 -अभत्
 -असत्
 असन्ति-अशान्ति
 असन्न-असंज्ञ
 असम-Skt.
 असमत्थ-असमर्थ
 असमाणिय-असमाप्त
 असमाहि-असमाधि
 असंभव-Skt.
 असम्मय-असंमत
 अस्तरण-अशरण
 अस्तरि-असदृश
 अस्तीर-अशरीर (अल्पायें नम्)
 असहन्ती-असहमाना
 असहाय-Skt.
 असार-Skt.
 असासय-असाधत
 असि-Skt.
 अद्य-अद्युत. अद्युत असंभुत अचरित V 6, 10
 अस्तर-Skt.
 अस्तरत्तण-अस्तरत्त
 अद्य-अद्युत
 असेव-असेवा
 अह-अथ
 अहंकार-Skt.
 अहम्म-अधर्म
 अहर-अधर
 अहव-अथवा
 अहवइ-अथवा
 अहिय-अधिक
 अहियरि-अधिकृत्य
 अवियार-अधिकार
 अहोय-अभियोग
 अहिंसा-Skt.
 अहि-अधि or अधः (?)
 अहिष्ठ-अधिष्ठ (=अधिष्ठित) सुणिवरु तवतेयाहिष्ठ-
 XVIII 9, 11

अहिष्ठिय-अधिष्ठित
 अहिष्ठिंदइ-अभिनन्दयति
 अहिष्ठिंदण-अभिनन्दन
 अहिणव-अभिनव
 अहिणाण-अभिज्ञान
 अहिमन्तण-अभिमन्त्रण
 अहिमाण-अभिमान
 अहिमुह-अभिमुख
 अहरम्म-अभिराम
 अहिराय-अधिराज
 अहिलसइ-अभिलषति
 अहिलास-अभिलाष
 अहिव-अधिप
 अहिवइ-अधिपति
 अहिवायण-अभिवादन
 अहिवाल-अधिपाल
 अहिवास-अधिवास (=अभिनिवेश) in घरगम-
 णाहिवास XII 8, 10
 अहिसिय-अभिषिक्त
 अहिसिचइ-अभिषिञ्चति
 अहिसित-अभिषिक्त
 अहिसेय-अभिषेक
 अहीरु-अभीरु
 अहो-Skt.

आ

आइ-आदि
 आइइ-आविह
 आउच्छइ-आपृच्छति
 आउंचइ-आकुञ्चयति
 आउर-आतुर
 आउल-आकुल
 आउस-आयुस्
 आउइ-आयुध
 आऊरइ-आपूरयति
 आएस-आदेश
 आएसिय-आदिष्ट
 आओहण-आयोधन
 आकंस-आकाङ्क्षा
 आकुंचइ-आकुञ्चयति

आसंघ D-(=आकर्षति) M. लेंचणें, G. लिंचवु,
H. लीचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुष्ट-आघुष्ट

आचार-Skt.

आजम्भ-आजम्भ

आहत D-(आरब्ध)

आहव्य D-(आरभ्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणें

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावइ-आनाययति

आमंगण-अभ्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आखरीयं-some dish eaten with curds
XII 3, 9

आमिलइ D-(=मुञ्चति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम; for आएं, एण, आयहो see Apbh.
Grammar in Introduction

आयय-आत्मज

आयच्छु-(आत्माक्षरं i. e. आगमाक्षरं ?) जइ
नियमेण सुणहिं आयच्छु, XV 13, 6
where the question is of 'hear-
ing daily' some अक्षर, which
must be आगमाक्षर

आयत्त-Skt.

आयन्नइ-आकर्णयति

आयंबिर-आत्मात्र

आयर-आदर

आयल-(=आकुल=आकुलितं once)सज्जसवसि वहंतु

आयलइ, VI 20, 4 where Jacobi
reads आवलइ wh. is unmeaning
सुहमंगलजणजणियायलइ IX 9, 5

आयलइ जणंति पइपरियणि IX 18, 10
परिहरि तोवि ताइ आयलइ XI 4, 17

आयलइ-आचलति. See चलइ. केसकलाउ नियमि
आयलइ XIX 4, 6 अंगइ मयणायल्लियं
XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वर्ण)

आयार-आकार
-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरत्तिय-आर्तिक्य (दीपः)

आरंभिय-आरब्ध

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्या

आरुइइ-आरोहति

आरुड-Skt.

आरोसिय-आरुह

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुह

आलय-Skt.

आलग्ग-आलग्न

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिगण-आलिगन

आलिगिय-आलिगित

आलोय-आलोक

आवइ-आयाति G. आहुं, H. आना

आवगड-आपद्गतः तो परसरण मरणु आवगड
VII 11, 6 परसरइ समइ मरणु आवगड
XXII 7, 10 एवहिं लहु नाह आवगड
XVIII 5, 7 See Note on the first

आवगण-आवलगण

आवज्ज-आवज्जते

आवह-आवहते

आवण-आपण

आवत्-आवर्त

आवय-आपद् कवि आवह पत्त VI 24, 7

आवरण-Skt.

आवल-आकुल कवय इत्यु मणि आवल XII

13, 13=आउल, as it rhymes with

सुराउल in the next line

आवलि-Skt.

आवास-Skt.

आविह-आविल Pāi has आविल कलसं

आवीलिय-आपीडित

आवेस-आवेश Vul M. आवेस

आस-अश्

आस-आसा M. आस

आउ-आउ ? आउ न काइमि XXII 7, 10

आसय-आश्रय in पंचासय. But in पदुआसए चंगड

अवसर जाणावहि XV 11, 7 it is

perhaps equal to पासए=पाशे cf. M.

आसपास

आसंका-आशंका

आसंक-आशंकते

आसंव-आशंसा Deśi I 63 असंघेच्छा; for

derivation see Pischel § 267

आसंघ-आशंसते

-अंघते XIII 7, 2.

आसण-आसन

आसत्त-आसक्त

आसत्तिय-आसक्त XXII 8, 11

आसन्न-Skt.

आसम-आश्रम

आसमन्त-आसमन्तात्

आसमुद्र-आसमुद्र

आसवार-अश्ववार

आसाइय-आसादित

आसाद-आपाद Vul M. आसाद

आसासिय-आभासित

आसि-आसीः, आसीन् and आसन्

आसीविस-आसीविस

आसीसि-आसीप्

आह-आम

आहय-आहत

आहण-आहन्ति M. हणणे

आहर-आहरति

आहरण-आहरण

आहल-आहलति. आहलिय, आहलड=अहल.

This word can not be separated from अहलहलिय which also means

अहल or व्याकुल.

आहव-Skt.

आहाणय-आभाणक M. आहाणा

आहार-Skt.

आहास-आभाषते

आहुक-? लक्ष्मणचलणचञ्चलाहुक II 2, 6

आहुत D-(=अभिमुख) रणाहुतकाले XIV 8, 7

Deśi VIII 70 हुतोभिमुखे

आहोय-आभोग

इ

इ-for जि in तासइ, जेत्यइ etc.

इक-एक

इकसण-ईक्षण

इच्छ-इच्छति

इच्छिय-ईप्सित or इच्छित

इद-दिद

इतहि-(अत्र)

इतिय-एतिय

„ „-बी

इत्थ-एत्थ

इत्थु-एत्थु

इद-इद

इदवाय-A name

इदिय-इदिय

इदीवर-Skt.

इद-Skt.

इधण-इन्धन M. H.

इमम्-इदम् Prakritism

इय-इति
इयर-इतर Old M. येर, येरु
इव-Skt.
इह-Skt.
इहरति-इह and रति in M. आरती परती
इहु-इह

ई

ईस-ईस
ईसर-ईश्वर
ईसि-ईश्वर

उ

उअय-उदय
उअहि-उदधि
उइय-उदित
उक्कण्ठिय-उत्कण्ठिय
उक्कस्स-उत्कर्ष
उक्कोयण-उत्कोवण
उक्कोवण-उत्कोपण
उक्खय-उत्खात
उक्खमिय-(=उत्तमित) from उत्+स्कम्
उक्खण-उत्खनति M. उक्खणं
उक्खित्त-उत्क्षिप्त
उक्खिवइ-उत्क्षिपति
उक्खेवि-उत्खनितुं Absolutive for Infinitive, very usual with our poet.
तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6
'who came to root you out'

उक्खेविय-उत्क्षेपित
उग्गम-उद्गम M. G. उग्गम
उग्गिन्न-उद्गीर्ण
उग्गिलइ-उद्गिलति in M. उग्गाला H. उग्गाल
उग्घाड-उद्घाट M. G. H. उग्घाड
उग्घाडिय-उद्घाटित
उग्घोसइ-उद्घोषयति
उच्च-Skt.
उच्चलिय-उच्चलित
उच्चलइ-उच्चलति To lift up M. उच्चलणं H.
उच्चलना

उच्चारइ-उच्चारयति, both literally and figuratively. Lit. तुहुं सविमायु जेषु
उ० XVIII 66, उ० छहिसयणविन्दु
fig. XIV 20, 15 उ० विग्गहु समउ
तेण XIV 5, 5 etc.

उच्चारइ-उच्चारयति
उच्चिणइ-उच्चिनोति
उच्छंग-उत्संग
उच्छल-उत्सल
उच्छलइ D-(क्षुभ्यति) M. उत्सलणं, H. उच्छलना
उच्छव-उत्सव Vul M. उच्छव, उच्छाव
उच्छइ-उत्सहते
उच्छाडिय D-(आच्छादिता, स्तृता)
उच्छाह-उत्साह Vul M. H. उच्छाह
उच्छु-उच्छ M. ऊंस, H. ऊल
उज्जय-उज्जयत
उज्जम-उज्जम
उज्जमण-उज्जमण M. उज्जवणं Finishing of a
vow with a feast.
उज्जमित-उज्जमित
उज्जल-उज्जल M. उज्जल
उज्जवण-उज्जमण See उज्जमण
उज्जाडिय D-(उच्चाटित) devastated M. उज्जाड
(करणे)
उज्जाण-उज्जाण
उज्जाडिय-उज्जवलि H. उज्जाला
उज्जुअ-ऊज्जु M. उज्जु
उज्जोय-उज्जोत
उज्जोअइ-उज्जोतयति
उज्जला-उपाध्याय G. ओज्जा
उज्जिय-उज्जित
उठ-ओठ M. G. ओठ
उठइ-उत्तिष्ठति M. उठणं H. उठना
उठावइ-उत्थापयति M. उठावणं H. उठाना
उड्डयण-उड्डयण
उड्डावइ-उड्डाययति M. उड्डवणं G. उड्डाना
० उणिय-गुणित (विडणिय)
उत्त-उत्त
उत्तम-Skt.

०उत्त-पुत्र (वणिज्जत)

उत्तरइ-उत्तरति M. उत्तरणे H. उत्तरना

उत्तरण-Skt.

उत्तरावइ-उत्तरायथ North-Western India
west of the Sarasvati

उत्तारिय-उत्तारित M. उत्तारका

उत्तित्थइ-उत्तीर्थानि VI 13, 9 said of ships
going into the sea

उत्तुंग-Skt.

उत्थरइ D-(=आक्रामति) Pāi उत्थरि ओवग्गियाइ
अकन्तं. Also Deśi I 169

उत्थलइ D=उच्छलइ which see. Pāi उत्थलिय
उच्छलियं H. उथलना

उत्थामिय-उत्थापित VI 17, 9

उदय-Skt.

उदण्ड-Skt.

उदालइ-उदालयति

उदीविय-उदीपित

उदेस-उदेस

उदेसइ-उदिशति

उदध-ऊर्ध्व

उदधरइ-उदधरति

उदधायओ-उदावितः

उदधूय-उदधूत

०उज्ज-पुण्य (कयउनी)

उज्जय-उज्जत

उन्हाळा-उष्णकाल M. उन्हाळा G. उन्हाळो

उप्पइय-उत्पत्ति M. उपाई येणे

उप्पज्जइ-उत्पद्यते M. उपजणे, H. उपजना

उप्पण्ण-उत्पन्न

उप्पमिवि D-(उत्पत्य)

उप्परि-उपरि H. उप्पर

उप्पल-उत्पल

उप्पायइ-उत्पादयति

उप्पायण-उत्पादन

उप्पीलिय-उत्पीडित

उत्कुल-उत्कुल

उम्माहुल D-(=उत्कण्ठा) Deśi I 136 रणरण-
याणिट्ठे

उम्माहुलिय D-(उत्कण्ठित)

उम्भम्-ऊर्ध्वम् बालहिं उम्भं खरिउ तइ IX 21
12=very much cf. खरुंदरीचरिय

p 19 उम्भ-खर-केसपम्भारा

उम्भइ-ऊर्ध्वयति Old M. उभवणे

उम्भड-उद्भट

उम्भण्ड-उद्भण्ड

उम्भन्तय-उद्भान्त

उम्भव-उद्भव

उम्भिव-उद्भिन्न

उम्भेय-उद्भेद

उम्माय-उन्माद

उम्माइय-उन्मादित

उम्मालिय-उन्मादित

उम्माहय-उन्माधक

उम्माहिय-उन्माधित

उम्माइल-उन्मीलित M. उमलले

उम्मुइ-उन्मुत्त

उर-उरस् M, H. ऊर

०उर-पुर (गयडर)

उरय-उरग

०उल-कुल

उलवइ-उलपति

उल्लव-उल्लाप

उल्लवइ D-उल्लपति

उल्लरइ D-(=वृत्ति) Pāi उल्लसियउल्लडियं Hc.
Gr. IV 116 तुडेनेव आदेशाः भवन्ति of
wh उ० is one

उल्लोव-उल्लोच

उवइठ्ठ-उपदिष्ट

उवएस-उपदेश

उवक्कण्ठ-उपक्कण्ठ

उवज्जुव-उपयुत

उवदाण-उपदान

उवइव-उपद्रव

उवभोय-उपभोग

०उवम-उपम

उवमिज्जइ-उपमीयते

उवय-उदक पुथु गन्धोवण सपविति XVI 4, 5

उवय-उदय
 उवयार-उपकार
 „ „-उपचार
 उवरि-उपरि
 उवरोह-उपरोध
 उवलक्खइ-उपलक्षयति
 उवलक्खण-उपलक्षण
 उवलक्खिम-उपलक्षित
 उवलम्ग-उपलग्न
 उववास-उपवास M. उपास
 उपवासिय-उपवासित
 उवसग्ग-उपसर्ग
 उवसंघरइ-उपसंहरति
 उवसंत-उपशांत
 उवसत्पिणि-उपसर्पिणी See अवसत्पिणी
 उवसम-उपसम
 उवसमिय-उपसमित
 उवसिज्जइ-उववसिज्जइ, by haplology or for metre
 उवसेवय-उपसेवक
 उवसोह-उपशोभा
 उवसोहिय-उपशोभित
 उवहसइ-उपहसति
 उवहासइ- „
 उवहि-उदधि
 उवाय-उपाय
 उविय-उपेत
 उव्वग्गइ-उद्वल्गति (आक्रमते? Pāi. उत्थरि ओवग्गिआइ अकन्तं) Pischel § 73
 Mg. ओवग्गदी=अपवल्गति
 उव्वट्ठिय-उद्वर्तित
 उव्वत्तइ-उद्वर्तयति
 उव्वत्तण-उद्वर्तन M. उट्ठे
 उव्वहइ-उद्वहति
 उव्वहण-उद्वहन
 उव्विल्लइ D-(for उव्विळइ=प्रसरति) Pāi उव्वेलं
 पसरिअं
 उव्वेव-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक
 ०ऊरु-पूर
 ऊरु-ऊरु
 ऊसरइ-उत्सरति
 ऊसार-उत्सार
 ऊसारइ-उत्सारयति
 ऊसास-उच्छ्वास M. उसास

ए

ए-(=इ or अरे) An interjection, although doubtful, in छसाङ्गण जो देह
 ए मच्छोए XII 3, 18

एइ-एति M. एणे or येणे

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकल्ल-एक M. एकला, H. इकला

एक-एक

एकचक्र-एकचक्र

एकइ-एकाकिनी (Lit एकाचित्)

एकंग-एकांग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11
 M. एकमेक

एकमित्त-एकमात्रम् (?) एकमित्तएहिं कत्त दिज्जए
 छविग्गमम् IV 7, 11

एकम्भइ-एकम्भ

एकयार-एककार

एकल्लिय-एकाकिनी See एकल्ल

एकवय-(=एकपाद in Mbh. as a tribe of
 mountaineers)

एकवार-एकवार

एकासण-एकासन

एकाहार-एकाहार

एकैक-एकैक

एतडय-इयत् this इ is common in G. e. g.
 मनइं for मन

एतहि D-(अत्र) also इदानीं in एतहि महुमासहो
आगमण्य VIII 8, 9 etc.

एतिय-इयत् M. इतके

एत्थ-अत्र M. एथे, येथे

एत्थन्तरि-अत्रान्तरे

एत्थु-अत्र

एम्-एवम् Hc. Gr. IV 418 gives एम्

एमहि D-Hc. Gr. IV 420 एम्बहि=इदानीम्

एमाइ-एवमादि From एवमाइ, loss of a whole
syllable

एमेव-एवमेव

एय-एक, and Demon. Pronoun

एयारहम-एकादशम

एरित-ईदृश

एछा-Skt.

एवकार-Skt.

एवहु-इयत् M. एवदा See Notes p. 136

एवमाई-एवमादि

एवहि-इदानीं

एव्व-एवम् See एम

एव्वमाइ-एवमादि

एव्वहि-(एम्बहि=इदानीम्) See एवहि

एसइ-एष्यति

एइ-एषः-एषा or ईदृश

एहु-एषः ओ

ओचुम्बइ-अवजुम्बति

ओच्छाइवि-अवच्छाय

ओणह-अवनत (ओणअ+अह Apbh. termin-
ation) Construe as adj. of स्कन्ध
केसकलाठ खन्वि ओणहइ XIX 4, 6.

ओणाविय-अवनामित

ओत्याडिय D-(=अवस्तुत ?)

ओमालइ-अवमालयति

ओरसइ D-(अवतरति) Hc. Gr. IV 8 5
अवतरेरोहओरसौ

ओरालिय-See Notes p. 85 औदारिक the
usual sense in Amg. does not
suit. M. आरोळी?

ओळविसय-उपलक्षित M. ओळखणे

ओळग-अवलग्न

ओळि-आवळि M. ओळ

ओळ्हाव-उल्लाप

ओळिय-आर्दित M. ओळ

ओवगाइ-See उवगाइ

ओवच-अपत्र A word in Māhārāṣṭri,
occurs in the Māh. gāthās in
XII 12.

ओवाइय-उपयाचित

ओसरिय-अपस्त M. ओसरणे

ओसइ-औषध

ओसार-उत्सार

ओसारइ-अपसारयति

ओसास-उच्छ्वास M. उसासा

ओइ-ओष M. ओहोळ (?)

ओहइ D-(अपस्त) M. ओहटी Deśi I 166

ओहटो ओसरिय

ओहइ-Read ओहुइ as it rhymes with
कुइ XIV 11, 5.

ओहुंजइ-उपसृजे

ओहुइ-(अवकुइ, opp. of उकुइ) Deśi I
157, quoted by Jacobi has ओहुइ
for खिच. But is ओहुइ=ओहइ?
Doubtful. जाम न वइरिखइ ओहुइ
XIV 11, 5. See वहुइ

क

कइ-कति

कइ-कवि vul M. कई

कइय-कृता

कइयइ-कदापि M. (poetry) कई

कउ-कुतस्

कएकचहु-कृतैकचक्र

ककस-कर्कस

ककस-कड M. कास, by Metathesis काक
ककसड-(पीन?) पहुआएछ सककसडमाणडं X 4, 1

Deśi II 11 ककसडो पीणे does not
suit, also in X 4, 4 where it is
an adj. of वयण. कर्कस harsh seems
to suit

कंकण-Skt.

कंखिर-कंखिन्

कबरा D-Some entable M. काचन्या,
कचोन्या पुणो कबरा पप्पडा दिनभेया XII
3, 8

कबोल D-a kind of pot M. कचोलें
कच्छ,-a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छादिव-कच्छाधिप

कज्ज-कार्य M. काज H. कजा

कज्जल-Skt. M. काजल

कंचण-काञ्चन

कंचणपुइइ-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुली-a bodice, to be tied with a
string at the back. M. कांचोळी

कट्टइ-कर्तयति M. काटणें, G. काटहुं, H. काटना

कट्ट-कट Vul M. काठ

कट्ट-काष्ठ M. काठी stick, H. काठ

कट्टमय-काष्ठमय

कड-See कडय

कडय-कटक M. कहें

कडक्ख-कटाक्ख M. कहाखा with change of
meaning

कडक्खइ-कटाक्खयति

कडक्खण-कटाक्खण

कडन्तरिय D-(दारित) See कप्परिय below
Deśi II 20 कप्परिअकडन्तरिआ दलिअम्मि

कडप्प D-(निकर) Deśi II 13 णिअरे कडप्प
M. कडपा

कडाह-कटाह M. कडई कहें,

कडियल-कटितल

कठिण-कठिन

कडिल-कटिवज्ज Deśi II 52 णिच्छिदे कडिवत्थे
कडिल

कडिष्ठत-कटिष्ठ

कडुय-कडुक M. कहें

कडुआविय-कट्टुकुत in the sense of "wor-
ried, worsted"

कडुइइ-कर्षति M. काढणें

कडकडन्त-कथन् (क्रोधेन ज्वलन्) M. कढणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island
or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिठ्ठ-कनिष्ठ

कणिर-कणिन्

कणिस-किंशार, Deśi II 6 किंसारअम्मि कणिसं

कणेरि D-(=स्फुरणं?) Pāi कणी फुरणं उव्वहइ
समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंट-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-
helmsman

कंडु-कन्दुक थम्भिय कन्दु कइय नेराइय. III 1, 9
See Emendations

कण्णुअकनहिं-कर्णोपकर्णेषु (through कनोवकनहिं)
सुअणहिं कण्णुअकनहिं सीसइ XVI 11, 2

'He (about him) is told from
ear to ear by good men.'

See Emendations

कत्तरि-some warlike feat amongst
the things learnt by Bhavisatta
दोकरकत्तरिकरणपवंचइ II 2, 7

कत्तिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

कद्म-कर्म

कन्त-कान्त

कंति-कान्ति

-कान्ते

कंतिर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदइ-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलि ए रवणं IX 17, 4

कन्दिर-कन्दिन्

कंदुक्कइ-? VIII 19, 17

कंदोट्ट-(=नीलोत्पलम्)

कन-कन्या B. कने

कन-कर्ण M. कान

कनधारी-कर्णधारी

कनपंगुरण-कर्णप्रावरण A mountain tribe

कनाड-कर्णाट M. कानडा

कनारिय D-(=कर्णयोः अङ्गुलेन प्रेरितः) आरोहे कनारिड गङ्गु XIV 17, 8

कनोसन्नइ-कर्णोपसने (=कर्णमूले) 'in whispers' कनोसन्नइ चवइ जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न महु देइ कप्पु XIII 3, 8 and others

कप्पइ-(दारयति) M. कापणं, G. कापडुं

कप्पड-कर्पट M. G. कापड

कप्परिय-(=दारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कळुरिय-कर्जुरित

कम-कम

कमडु-कमठः (=भिक्षुभाजनं?) Deśi II 55

Comm. कच्छपे भिक्षुभाजने दैत्ये च कमठ

शब्दभव एव. किं सो कमडु कहिभि संपाइड

XIX 4, 4 Or possibly दैत्य-an

evil spirit. 'Have you some-how contracted the evil spirit'

कमळ-Skt.

कमळ-कमलसिरि A name

कमळाएषि-कमळादेवी Same as above

कमळमहासिरि-कमळमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावइ-कम्पयति

कंपिल्ल-काम्पिल्या Name of a city.

कंठ-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मवर-कर्मवर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-कय

कयडन-कृतपुण्य

कयंजळि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D-(=वृणायुत्कर) Pāi कज्जो कयवरो, Deśi II 11 पुजे कयारकज्ज etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt.

करणाहिवइ-करणाधिपतिः

करणिय-करणीय

करविय-करवित

करह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

करिणि-करिणी
 करुण-Skt.
 करोडि-करोटी
 कल-कला
 कलयजल-Watery pigment for the lip.
 रसणि अण्यु अहरि कलयजल XI 9, 10
 कलयल-कलकल
 कलइ-कलयति
 कलंक-Skt.
 कलंकइ-कलंकयति
 कलत्त-कलत्र
 कलमि-कलम
 कलस-कलश M. कलशी
 कलहंस-Skt.
 कलहोय-कलधौत
 कलाव-कलाप
 कलि-Skt.
 कलिय-कलित
 कलुण-करुण
 कलेवर-Skt.
 कलइ-कल्यम् M. काल with changed sense
 G, काले, H. कल
 कल्लाण-कल्याण
 कल्लाणमाल-कल्याणमाला A name
 कल्लोल-Skt.
 कवय-कवच
 कवड-कपट
 कवण-कः पुनः Old M. कवग
 कवाड-कपाट M. कवाड
 कविस्थ-कपिस्थ
 कवोल-कपोल
 कव्व-काव्य
 कव्वड-कपट M. कावडी
 कस-कसा
 कसण-कृष्ण
 कसाय-कषाय
 कसार-कंसार
 कह-कथम्
 , -कथा

कहइ-कथयति
 कहाणय-कथानक M. कहाणी
 कहि-कुत्र Konkanī M. स्त्रे
 काओसग्ग-कायोत्सर्ग
 काणच्छि-काणाक्षि
 काणण-कानन
 काणीण-कानीन
 काम-Skt.
 कामधेणू-कामधेनु
 कहु-कस्मात्
 काई-किं Old M. काई
 काउं-कृत्वा
 काउरिस-कापुरुष
 कामिणि-कामिनी
 काय-काक
 कायर-कातर G. कायर
 कारण-Skt.
 कारण्ड-कारण्डव
 कारिय-कारित
 कारुण-कारुण्य
 काल-Skt.
 कालायुरु-Skt.
 काहल-An instrument of the horn M.
 कहळा
 काहार-Cf. M. कहार. काहारखोर भडभंडभोइ
 XV 2, 10. Deśi II 27 काहारो परि-
 खंये-परिखंय-menial servant
 किउअ-चिडुक किउअपमाण निउत्त V 9, 13
 किम्-Skt.
 किंकर-Skt.
 किंकिणि-किंकिणी
 किज्जइ-क्रियते Old M. कीजे
 कित्तण-कीर्तन
 कित्ति-कीर्ति
 कित्ति-कित्तिसेण A name
 कित्तिसेण-कीर्तिसेना
 किदुअ-कंदुक
 किन्न-किन्न
 किन्नर-Skt.

क्रियत्य-कृतार्थ

किम-कथम्

किमि-कमि

क्रिय-क्रिया

क्रिय-कृत G. क्रियुं, H. क्रिया

किर-किळ Old M. कीर

किरण-Skt.

किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I

किरिया-क्रिया

किळ-Skt.

किलन्त-कान्त

किडिर्किचिय-(किलिविडारवः कृतः) Onomatopoeitic for the note of the bird

लावक

किलिट-डिट

किलीण,-किलिण्ण=किलन्त

किलेस-केस

किलेसह-डिभाति

किवाण-कृपाण

किविण-कृपण

किस-कृष

किसडय-Skt.

किसिय-कृषित

किसोयरी-कृषोदरी

कीड-कीडा M. कीड, with changed meaning

कीय-कृत

कीर-a people mentioned with खस and बम्बर X 1, 11

कीरह-क्रियते

कीळ-कीडा

कीळह-कीडते

कीळण-कीडन

कुइय-कुपित

कुकुड-कुकुट M. कुकुड-(कुंभा)

कुक्खि-कुक्खि

कुकुम-Skt.

कुंम-कौमुदेय Modern Coimbatore and Salem, roughly

कुच्छिय-कुत्तित

कुंचिय-कुञ्चित

कुटिम-Skt.

कुटिड-कुटिड

कुटिह-

कुटुन्व-कुटुन्व

कुणह-करोति

कुण्ड-Skt.

कुत्तित्य-कुत्तीर्थ

कुद-कुद

कुंत-Skt.

कुंयु-Name of the 17th Tirthankara

कुंद-Skt.

कुपह-कुपय

कुप्पह-(कुप्पति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते

कुमार-Skt.

कुमारि-कुमारि

कुंभ-Skt.

कुरु-Skt. The name of a country and its people. Also कुरु

कुरुवेत-कुरुवेव Indraprastha

कुरुजंगल-कुरुजांगल A country, Delhi province of to-day

कुरुड D-(कुरु or कुरुड)

कुरुल D-(कुटिलकेस) M. कुरुले

कुरुलह D-(आकन्दति)

कुरुव-कुरु

कुरुवह-कुरुपति

कुड-Skt.

कुडकुडह D-(आकन्दति)

कुडकंस-कुडपांसन

कुडुत्तिह-कुडुत्तिह इत्तिह for इत्तिह owing to the preceding उ

कुवर-कुमार M. कुवार

कुवल्य-Skt.

कुविय-कुपित

कुसरीर-कुसरीर

कुसल-कुसल

कुसलत्तण-कुसलत्त

कुसासन-कुसासन

कुसुम-Skt.

कुसुमाग्र-कुसुमाग्र

कुहइ-कुप्यति decay cf. जइ उट्ठमइ तो कुहइ
अइ डज्जइ तो छारु Hc. Gr. IV 365, 3

कूड-कूट M. कोडे

कूर-कूर

कूळ-कूळ

कूव-कूप G. कुवो

कूवार D-Plaintive wail, तं कूवार छणिवि

VIII 14, 1, एम करेवि छइरु कूवारउ

IX 15, 12 कूव+आरव or रव

केअर-केयूर

केणय-कयणरु Old M. केणें-*valuable*

केत्तिय D-क्रियत्

केत्थु-कुत्र

केम-कथम् G. केम

केय-केकी

०केर-(=संबन्धिन्) A possessive suffix
like तण, तणिय

केलि-केली

केवल-Skt.

केस-केस

केसरि-केसरिन्

केह D-कीदृश्

कोइल-कोकिल G. H. कोयल

को-कः

कोजहल-कौवहल

कोकइ D-(व्याहरति) M. कोकणें

कोडि-कोटि

कोडु D-आश्चर्य M. कोड

कोइव-कोद्व

कोमल-Skt.

कोव-कोप

कोस-कोष

कोत्तिय-कौशिक A name

कोह-क्रोध

क्रिय=क्रिय

ख

खइय-खादित=खाय Pāi विलुम्पिअवम्पिअं खइअं
,,-क्षपित

खगा-खद्गा

खज-खाय M. खाजा (करंजा)

खजइ-खायते

खंचइ D-(कर्षति) M. खेचणें H. खिचना

खण-क्षण Vul M. खिण

खणइ-खनति M. खणणें

खंड-Skt.

खंडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G. खत्री

खद्-भुक्त G. खाधुं

खंत-क्षान्त

खंतव्व-क्षन्तव्य

खंति-क्षान्ति M. खन्त with changed
meaning

खंध-स्कन्ध M. खान्दा

खंधार-स्कन्धावार

खंधावार-Sktism

खप्पर-खर्पर M. खापर

खमइ-क्षमते Coll M. खमत्तें (चेणें)

खंपइ D-(आर्द्रा करोति)

खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)=तरुबंध

खर-Skt.

खरिय D-(भुक्त) Pāi. खदखरिआय भुत्तम्मि
But 'rough' would suit more.

See खम्भ

खल-Skt.

खलइ-खलति M. खलणें

खलभलिय D-(=भुञ्ज) M. खलबलणें

खलु-Skt.

खवय D-(खन्व) Deśi II 67 खवजो खन्वे
 खवइ-खवयति
 खस-खस people
 खाय-खादित
 खाम-खाम
 खारिय-खारित cf. M. खारवट
 खिजइ-खिजते M. खिजणे
 खिड-क्रीडा
 खित्त-खित्त
 खिवइ-खिपति
 खीण-खीण
 खीर-खीर i. e. पयः M. खीर a dish pre-
 pared from milk
 खुट D-(=डुटित) M. खुटलें Hc. Gr. XIV
 118
 खुडइ D-(=डुपति) M. खुडणें
 खुर-खुर
 खुभय-खुभयते
 खुर-Skt.
 खुलय-खुलक
 खुइइ-खुभयति
 खेइय-खेदित
 खेइइइ-खेयते
 खेव-खेम O. M. खेव
 खेड D-(=खेटक) M. खेडें
 खेडी D-(क्रीडानौः) खुडे
 ऐत्य सल्लि एमेव न खुचए खेडी XII 12, 16
 खेइ D-(=क्रीडा)
 खेइय D-
 खेइइ D-(रमते)
 खेत-खेत्र
 खेम-खेम
 खेयर-खेचर
 खेर D-(=खेद) परिवड्डियखेरड X 17, 5
 खेरि D-
 खेइइ D=खेइइ
 खेवइ-खेपयति
 खेविय-खेदित
 खोणी-खोणी

खोर-A people कीरखोर सप्तवध्वर X 1, 11
 खोइ-खोम
 खोइइ-खोमयति
 ग
 गइ-गति
 गइइ-गजेन्द्र
 गइरव-गौरव
 गगिर D-(गद्गद्)
 गंगा-Skt.
 गजिय-गजित M. गाजणें
 गंजोलिय D-(रोमांचितम्)
 गण-Skt.
 गणइ-गणयति
 गणण-गणना
 गणहर-गणघर
 गंठि-ग्रन्थि M. गांठ
 गंइ-Skt.
 गत्त-गात्र
 गत्तिय
 गद-गदा
 गइइ-गर्दभ
 गंनुण-गत्ता Prktism
 गंय-ग्रन्थ
 गंव-Skt.
 गंवि-Skt.
 गंघोवय-गन्धोदक
 गन-गणनं सारासारपरिद्वलणगइ. II 2, 8
 गन्म-गर्भ M. गाभा interior
 गन्मिय-गर्भिन् M. गाभण
 गंभेसरि-गर्भेश्वरी
 गम-गमनं i. e. from that island, VII
 3, 6.
 गमइ-गमयति
 गमण-गमन
 गमं=अगन् Prktism जेण दुब्बाण पासं गमं
 तकुओ IV 13, 10
 गंपि-गत्ता
 गंभीर-Skt.
 गंभीरत्तण-गंभीरत्व Prktism

गस्मद्-गस्म्यते

गय-गज

गयवर-गजपुर Hastinapura, Capital of Kurujangala

गयण-गगन

गयंद-गलेन्द्र

गयबह्य-गतपतिका

गयसाळ-गजसाळा

गया-गत G. H. गया

गयारि-गजारि

गरिद्रु-गरिद्रु

गरुय-गुरु G. गरवी

गळ-Skt.

गळह-गळति

गळथइ-(खिपति) Hc. Gr. IV 143 खिपे:

गळथ etc. from गळ+हस्त ?=गळहस्थ, then गळथ to eject by putting the hand on the throat

गळथलइ D-=(निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ख G. गोख

गविद्रु-गवेचित

गवेसय-गवेपक्

गवेसइ-गवेचयति

गव्व-गर्व

गसेइ-ग्रसते

गह=ग्रह

गहगहइ D-=(संकुलभवति) रहसिंह गयउरु गहगहइ III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

गार-कार

गारड-गौरवम्

गारि-कारिन्, कारिणी

मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-प्रास

गाह-प्राह (=पूर्वग्रह or आग्रह)

गिजइ-गीयते Old M. गीजे

गिज्जह-गृह्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुञ्ज M. गुज a secret

गुड-Skt.

गुडिय D-(अलंकृत लज्जीकृत) cf. Kumar-Prati p. 449 तह पक्खरसन्नाहगुडभसि पसुहाउहसत्थु

गुण-Skt.

गुणभत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाळा A name

गुणवय-गुणवत्

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) Deśi II 101

गुंदल D-=(आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-=(अवन्दं कुर्वत्) M. घुमणें

गुरु-Skt.

गुरुकी-गुरुका

गुरुहार-गुरुभार

गुलियड-(गुलमिथं) Pai कंदुओ गुलिओ does
not suit here

गुलुगुल D-=(गुलं करोति) M. गुलुगुल (गोडी
करणे)

गुह-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोय-गोचर

गोड-गोपुर

गोट-गोठ M. गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

गोय-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H. घडा

घडइ-घटते M. घडणें

घण-घन

घणसार-घनसार

घंटा-Skt.

घत्तिय D-=(कर्ति)

घर-गृह M. घर G. घेर

घरवइ-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घलइ D-=(क्षिपति) Hc. Gr: IV 334,
422 etc. M. घालणें

घवघवन्त D-=(परिमलःप्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाइय-घाति

घाइजइ-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-=(घृतपूर्ण) Suggested by Deśi

II 108 घारन्तो घेवरे घेअ

घिय-घत G. H. घी

घित्त D-=(घित्त)

घुठ-घुठ

घुम्नइ-घूर्णते M. घुमणें

घुलइ-घूर्णते M. घोळणें

घुलिवि-Abs. of above

घुसिण-घुसण

घोर-Skt.

घोलइ-घूर्णते

घोल-घोष

घोलण-घोषणा

च

च-Sktism

चइत्त-चैत्य

चड-चटुर M. चौ

चडक-चटुष्क An auspicious figure made
up of grains of wheat M.

चौक भरणें

चडकन्ध-चटुःस्कन्ध

चडकासन-चटुष्कासन

चडथ-चडस्थ

चडत्थ-चटुर्थ M. चौथ

चडपासिय-चटुष्पार्थक

चडप्पय-चटुष्पाह

चडरंस-चटुरथ

चडरंग-चटुरंग M. चौरंग

चडविह-चटुर्विध

चडवीस-चटुर्विंशति M. चौवीस, चोवीस

चडव्विह-चटुर्विध

चक-चक M. चाक

चकल-(=चकुल)

चकळिय D-=(चक्रवत् धान्त)

चक्रेसर-चक्रेश्वर

चकसु-चक्रसु

चंग D-=(चार) Deśi III 1 चंगं चार.

Coll M. चांग, चांगट

चचकिय-चचकित्त

चचरि-चचरी

चंचल-Skt.

चडइ D-(=आरोहति or प्राप्नोति) M. चढणें
 चडकर D-चटकार
 चडुल-चडुल M. चाटल (?)
 चडुण D-(=मर्दन) Hc. Gr. IV 126
 चंड-Skt.
 चंद-चन्द्र
 चंदण-चन्दन
 चंदप्पह-चन्द्रप्रभ the 8th Tirthankara
 चंदरासि-चन्द्रराशि A name
 चंदलेह-चन्द्रलेखा A name
 चप्पइ D-(=आक्रमते) M. चापणें ?
 चमक-चमस्कृति M. चमक
 चमर-Skt.
 चंप-चम्पा A mountain city, different
 from चम्पा of upper Bihar
 चंपइ=चप्पइ
 चम्म-चर्मन् M. चामही
 चयइ-च्यवते
 " -त्यजति
 चयारि-चत्वारि
 चर-Skt.
 चरइ D-चरति
 चरड D-(=चोर)
 चरण-Skt.
 चरिय-चरित M. (दिन-) चरिया
 चरित्त-चरित्र vul M. चरीत
 चरिम-चरम
 चरुय-चरु
 चल-Skt.
 चलइ-चलति
 चलण-चलन
 चळइ-चलति
 चवइ D-(=कथयति) Hc. Gr. IV 2
 „-च्यवते A technical Jain word for
 rebirth
 चवण-च्यवन
 चपल-Skt.
 चहोड D-(=पिच्छन) C. M. चहाड
 चाय-त्याग

चाउरंग-चवुरंग
 चाडुय-चाडु
 चाणक-(=चाणाङ्ग)
 चामर-Skt.
 चामरगाहिणि-चामरगाहिणी
 चामीयर-चामीकर
 चार-Skt.
 „-(=इच्छा)
 चारण-Skt.
 चारहड-चारभट
 चारित्त-चारित्र
 चार-Skt.
 चालइ-चालयति
 चाव-चाप
 चाहइ D-(=वाञ्छति) M. चाहणें, H. चाहना
 ० चिट्ठी-वेष्टा
 चिणइ-चिनोति
 चित्त-चित्र
 चित्त-Skt.
 चित्तंग-चित्राङ्ग a name
 चित्तइ-चिन्तयति
 चिन्तवइ-
 चिन्ता-Skt.
 चिन्तामणि-Skt.
 चिन्ध-चिह्न See इन्ध
 चिन्न-चीर्ण
 चिन्ह-Skt.
 चिर-Skt.
 चिरयाल-चिरकाल
 चिराणय-चिरातन
 चिरावइ-चिरयति
 चिळाय-किरात Hc. Gr. I 183
 चिहुर-चिकुर Hc. Gr. I 186
 चीरइ D-(नखभिन्नान् करोति) M. चिरणें
 जुअ-च्युत
 चुकइ D-(=अश्नयति) M. चुकणें H. चुकना
 चुट्टिय D-(चुलुकीकृत)
 जुणइ-चिनोति See चिणइ
 जुणण-चूर्ण

चुंभइ-चुम्बति
 चुंभण-चुम्बन
 चुंभिज्जन्त-चुम्भयमान
 चुंभिर-चुम्भिन
 चुड-(= वलयानि) M. चुडा bangles
 चुडामणि-Skt.
 चूरिय-चूर्णित M. चुरळें
 चूय-चूत
 चूत-"
 चेय-चेतना M. चैव
 चेडय-चेटक Kon. M. चेडा
 चेण-चेतना
 चेडिय-चेळ
 चोइय-चोरित
 चोज-चोय (=आश्रय) M. चोज Deśi III
 14 जुज्मच्छरिए
 चोर-Skt.
 चोरत्तण-चोरत्त
 चोरइ-चोरयति
 चोरण-Skt.
 चोल D-(= अंगवस्त्र) M. चोळी, of women
 only
 च्छोइइ D-(= अञ्जति) M. सोइणे, G. छोइवुं, H.
 छोइना

छ

छ-षष्
 छक्क-षट्क M. छक्का
 छज्जइ-(राजते) M. साजणें
 छट्ठ-षष्ठ
 छइ-षष्
 छइ-छटा
 छइय D-(=सिञ्चनं) M. सडा
 छइइ D-(=अञ्जति) Hc. Gr. IV 91 छुवेच्छइ
 etc.
 छण-क्षण M. सण
 छंडइ-छइइ G. छांडवुं, H. छांडना, M. सांडणें
 छत्त-छत्र M. छत
 छत्तघार-छत्रघार
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वच्छन्दाइ) वर्ती M. छंदिइ
 छल-Skt.
 छल-Skt.
 छलइ-छलयति
 छवि-छविम्
 छाइय-छादित
 छाय-
 छाइ-छाया
 छिज्जइ-छियते
 छित्त-क्षेत्र 15, 3 M. क्षेत्र
 छित्त D-(=स्पृष्ट) H. छीना M. छिवणें to touch
 Deśi III 27 छित्तं छिविए
 छिइ-छिइ
 छिन्दिइ-छिनति H. छीनना
 छिन्न-Skt.
 छिवइ D-(=स्पृष्टति) M. छिवणें
 छटइ D-(=अच्यते) G. छटवुं, H. छटना M.
 छटणें,
 „- D (=अव्यति)
 छइ D-(=यदि)
 छइ D-(=क्षिप्त)
 छइइ D-(=क्षिपति)
 छट D-(=क्षिप्त)
 छेय-छेद

ज

ज=यत् Pronoun
 जइ-यति
 "-यदि Old M. जइ
 जइयइ-यदा
 जडण-यडुना H. जडणा
 जक्ख-यक्ख M. जक्ख very old, जक्खीण a
 semihuman being
 जक्खकइम-यक्खकइम
 जग-जगत्
 जगडन्त D-(=अव्ययन्) M. जगडणें
 जग्गाइ-जागति M. जागणें
 जंगम-Skt.
 जंघ-जंघा

जह-A country, probably, Jat-country
round about Bharatpur

जह-Skt.

जण-जन

जणइ-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जता-यात्रा

जरथ-यत्र

जज=जय+न

जम-यम H. जम

जम्पइ-जल्पति

जम्बणय-जल्पन

जंपाण D-(वाहनविशेष)

जंभुदीन-जम्बुद्वीप

जम्म-जम्मन्

जम्मण- "

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-(जय जयेति करोति)

जयंत-Skt.

जयनंदण-A name

जयछंदरि-A name

जयासि=जया आसि

जरा-Skt.

जल-Skt.

जलइ-ज्वलति M. जळणें

जलजन्त-जलयन्त्र (=नौका)

जलण-ज्वलन M. जळण

जलदेवय-जलदेवता

जलन्तरि-जलान्तरे

जलबम्म-जलवर्त्म (=नौका)

जलवाहिणी=जलवाहिनी

जलहर-जलयर

जस-यसस

जसइण-यशोधन A name

जसामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोह-यशओघः

जहा-यथा

जहि-यत्र

जहिच्छिय-यथेप्सित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-ज्ञात

„-यान

०जाणय-(ज्ञात्)

जाणइ-जानाति

जाणु-जातु

जाम-यावत्

जामहि-यावत्

जामाय-जामात्

जामाइय-जामावृत् M. जांबाई, H. जमाई

जामाउव- „

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाळ

जालन्धर-Name of a tribe and country
probably in the Doab in Punjab

जाळिय-ज्वलित M. जाळला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिमइ D-(=जुज्यते) M. जेवणें, G. जमवुं

जिव-(यथा) See जिम, M. जेवि

जिय-जित

जियइ-जीवति
 जिहं-यथा
 जिहं-,,
 जीय-जीवित
 जीव-Skt.
 जीवइ-जीवति
 जीवगाह-जीवग्राह
 जीवण-जीवन
 जीविय-जीवित
 जीह-जिह्वा M. जीभ
 जुअराय-पुवराज
 जुअइ-पुअयते
 जुअइ-पुअयते M. जुअ, हुंज
 जुअइ-पुअयते
 जुत-पुत
 जुत्ति-युक्ति M. जुगत
 जुय-पुग
 जुयल-पुगल
 जुयलय-पुगलक
 जुव-पुत
 जुवइ-पुवति
 जुवईयण-पुवतिजन
 जुवलय-पुगलक M. जुळें
 जुवाण-पुवन M. H. जवान
 जुअ-यूत M. जुआ (वा)
 जुआर-यूतकार M. जुगार, जुवार
 जुड-जूट M. जुही
 जुह-युथ
 जेट्ट-ज्येष्ठ M. जेठा
 जेतिय-यावत् M. जितकें
 जेत्यइ=जेत्थुजि
 जेत्यहि-यत्र M. जेथें
 जेत्यु-यत्र
 जेम-यथा M. जेम in जेम तेन
 जेह-यादृश्
 जोअण D-(=लोचन)
 जोइवि-योजयित्वा
 जोएसर-योगेश्वर

जोग-योग M. G. H. जोग
 जोगा-योग्य M. जोगा
 जोयइ D-(पश्यति) G. जोहुं
 जोइंगण-ज्योतिर्गण (through जोइंगण)
 जोवण-योजन
 जोवइ-जोवइ
 जोवण-यौवन M. H. जोवन
 जोइ-योष coll M. जोया a strong man,
 originally, a fighter
 जोइइ-पुअयते

इ

सकिय D-(=वचनीय)? Desi III 55 वयणिजे
 सकिय
 संखइ D-(=विलपति) Hc. Gr. IV 148
 विलपेसंख
 सडति-सडिति M. सट quickly
 सडपइ D-(=अवस्कन्दयति) M. सडपणें, G. सडपइ
 सति-सडिति
 संप D-(=अवपात) M. सांप, सेंप a leap.
 संपिबि D-(=छादयित्वा) M. सापणें, झाकणें H.
 संपना
 सलसलन्त D-(=दीप्यमान) M. सलकणें, सल्लाकणें
 सलरि-वायविशेषः
 सल्लोसल्लिड D-(=हृत्पंच)
 सतिवि-ध्वंसित्वा
 साण-ध्यान
 सायइ-ध्यायति
 सीण-धीण
 सुणि-ध्वनि सुणि आलत्त तिरिण संचालिवि XVI
 4, 10
 सुलक D-(=वायुलहरी) सुत्ताहलमालसुलकइहि IV
 10, 11 M. सुलक
 सुलुक्किय D-(=प्लुष्ट) विरहदग्गिसुलुक्कियकायव
 III 20, 8 of M सल लागणें to be
 scorched
 सुइइ D-स्मरति

ट

टक्-A name for Punjab between

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 148

ढंकार-Skt.

ढिं D-(=यूतस्थानं) Deśi IV 3 टेण्डा
जूअपयम्मि

ढिंटाउत्त-टेण्डापुर

ठ

ठविष-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दशति) M. डंक

डज्झइ-दशते

डंभ-दम्भ M. डंभ

डर D-दर H. डर

डसण-दशन M. डसणें

डवइ-दहति M. डाह

डाळ D-(शाखा) M. डाळी, दाळी, Deśi IV 9

डाळी साहाए

डिभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक-ध्वांक्ष Pāi ढंखाय कायला काया

ढकइ D-(=च्छादयति) I 10, 12 M. ढांकण, दांपण

ढण्डवाल or ढंढ-? V 18, 5

ढुक्कइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहन्नि ढोय

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णृणं-ननं
णच्छिड-नाशयतु करइं कज्जु को णच्छिड X 4, 7

See Notes

णज्झइ-ज्ञायते

णठ-नष्ट

णढंत D-(गोपयन्) Deśi IV 20 Comm.

णडइ गुप्पति

णत्थि-नास्ति

णंदथु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेश

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नभस

णाइ-न(चित्)

णाइं D-(=इव)

णाइणि-नागिणी

णावं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि (हिं)=न M. नाहीं

णिइवि=णिएवि (दृष्ट्वा)

णिउत्त-निपुक्त

णिगुण-निगुण

गिज्जिणइ-निर्जयति
 गिज्जर-निर्जर M. निहरणं
 गिज्जुण-निर्ध्वनि
 गिहण-निर्धन
 गिहुअ-निर्घृत
 गिण्णासयर-निर्णासक
 गिण्णासिय-निर्णासित
 गिप्पह-निष्प्रभ
 गिप्फल-निष्फल
 गिबज्झइ-निबध्यते
 गिभर-निर्भर
 गिभिण्ण-निर्भिन्न
 गिम्मल-निर्मल
 गिय-निज
 गियय-निजर
 गियइ D-(=पश्यति)
 गियच्छइ-नियच्छति (=पश्यति)
 गियाणु-निदान
 गिरंकुस-निरङ्कुश
 गिरत्थ-निरर्थ
 निरंतर-निरन्तर
 गिरवज्ज-निरवय
 गिरवसेस-निरवशेष
 गिरारिड D-(=निश्चितम्)
 गिरुह-निरुह
 गिलय-निलय
 गिलोह-निर्लोभ
 गिविट्ठ-निविष्ट
 गिव्वहइ-निर्वहति
 गिव्वुइ-निर्वृति
 गिव्वुड-निर्वृद्ध
 गिसि-निश्चा
 गिहाण-निधान
 गिहि-निधि
 णीसइ-निःशब्द
 णीसास-निःपास
 णेह-नेह

त

त-Demonstrative Pronoun

तइय-त्वदीय
 तइयय-तृतीय
 तइयई-तदा
 तइडोय-त्रैलोक्य
 तड-तव
 तओ-ततस्
 तक्काड-तत्काळ
 तक्खण-तत्क्षण
 तज्जइ-तर्जयति
 तड-तट M. तड (ठावणें)
 नड-(almost:=हय ?)
 तडक्किय-(तटकृत) M. तडफणें
 तडि-तडिद्
 ०तणय-तनक (संबन्धिन्) See केर
 तणु-तद्ध
 तणुइज्जइ-तन्त्रक्रियते
 तणुवमव-तन्त्रव
 तणुरुह-तडुरुह
 तण्डव D-(=समूहः) M. तांडा
 तण्डवइ-(=दृश्यति) Pāi ठासं तंडवं suits
 for तण्डविय वण्ण I 9, 1 colours
 were displayed
 तत्त-तत्त
 ,, -तत्त्व
 तत्थ-तत्र
 तत्थहो-,,
 तद्धिण-तद्दिन
 तंत-तंत्र
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान
 तन्हाविय-(तृष्णायित) M. तान्हवलेखा
 तम-तमस्
 तमाल-Skt.
 तंविर-ताम्र M. तांवेरा, तांबडा
 तंबोड-तान्बूल in M. ताम्बोळी
 तरइ-तरति M. तरणें, G. तरे
 तरंग-Skt.
 तरण-Skt.
 तरणि-Skt.
 तरंड-Skt.

तरु-Skt.

तरुविय-तरुलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Deśi V 3 नगररक्षके

तलारो अ XV 5, 6 This was a high police officer or magistrate cf.

Nāyādharmakāhā XVI अनेय

बहवे राईसरतलदरमाईवियकोहुंविद्यइअसिद्धि-
सेनावतिसत्यवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तत् श्रेयस्

तह-तथा

ता-तदा

ताहइ-ताहयति

ताणय-त्राण

ताम-तावत्

तामहि-"

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेळ-तद्वेळा

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिउणिय-त्रिगुणित

तिय-त्री

तिक्काळ-विकाल

तिक्ख-तीक्ष्ण M. तिक्खा

तिछक्क-त्रिषट्क

तिण-टण M. तण

तिणवन्त-टणवत्

तित्त-टुत्त

तित्तय=तेत्तिय

तिस्थ-तीर्थ

तिस्थयर-तीर्थकर

तिस्थंकर-तीर्थंकर

तिनाण-विज्ञान

तिन्न-तीर्ण

तिभाय-विभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पश्चिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भवितायुरुवा

तिलोय-त्रिलोक

तिह-तैल

तिह्मायरु-तैलादरः or तैलाचारः A ceremony immediately preceding marriage, where तैल, हरिद्रा are to be first used by the bride and then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिषट्ठि M. ते (त्रे) सट्ठ

तिछुद्धि-त्रिछुद्धि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=असनविशेषः)

तीस-त्रिसत् M. H. तीस, G. श्रीस

तीसम-त्रिंशत्तम G. त्रीसमो, M. तिसावा
तुक्कार- (= तुक्कार) Tokharian? An attri-
bute of horses from place of
origin, like सैन्धव, वनायुज

तुंग-Skt.

तुट-तुट

तुटि-तुटि

तुटि-तुटि M. तुटी, Coll M. तुट्टी

तुंड D- (=खुल) Jacobi's वातण रुंड VII
1, 5 is bad

तुण्डि-तुण्णीम्

तुम्ह-युयम्

तुम्हार-युष्मदीय H. तुम्हारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-त्वरमाण M. तुरुत, G. तरत ?

तुरिय-त्वरित

तुलइ-तुलयति

तुल-तुल्य

तुहुँ-त्वम्

तूर-तूर्य

तुरिय-,,

तुल-Skt.

तुलिपल्लक-तुलपल्यक M. G. पलंग, Old M. तुळी
a bed

तूसइ-तुष्यति

तेतीस-त्रयंशिश्व M. तेतीस, G. तेत्रीश

तेत्तहे-तत्र

तेत्तिय-तावत् Old M. तेतुळे

तेत्तइ-तत्र चित्, like कत्तइ. Coll M. तियेंश

तेत्तु-तत्र M. तेयें or तियें

तेम-तथा M. तेम, G. तेम

तेमइ-तथाचिद्

तेय-तेजस्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेसिय-त्वेषित ? पर उम्मेड तेसिओ XIII 7, 2

तेह-तादृश

तो-ततस्

तोइ-ततोऽपि H. तोई or तोवी

तोइ-तोइदि M. तोइणें, G. तोइडुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt.

तोरि-तब ? तोरि वतिव्वड मइ बासइ XIII 8, 4

तोस-तोष Vul M. संतोस

तोसइ-तोषयति

तोसविय-तोषित

थ

थक्कइ-तिष्ठति Old M. थाके

थट D- (सौभाग्य) M. थाट

थड D- (अभेया पंक्तिः) M. थड or थड, G. थड

थड D- (गर्वित) Pāi. थडाय गन्विआ

थण-स्तन M. H. थान

थन्त-तिष्ठत् G. थत

थंम-स्तम्भ

थंमइ-स्तम्भते

थंमण-स्तम्भन M. थांमणें

थरहरइ D- (=कम्पते) M. थरथरणें H.

थरहरिय D- (=कम्पित) Pāi. वेविअं च थरहरिअं

थळ-स्थळ M. थळ in पाणथळ, उसाचें थळ, G. थळ

थविय-स्थापित

थवक्क-स्तवक

थाइ-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाल-स्थाळि M. थाळा G. थाळ

थावइ-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुअ-स्तुत

थुइ-स्तुति

थुणइ-स्तौति

थुत्त-स्तोत्र

थुत्थुकारिय- (=थुत्थुकारित) M. थूथूकरणें

थुव्व-स्तव्य

थुव्वइ-स्तुयते

थूलाहल-स्थूलकल. स्थूलानि फलानि i. e. प्रत्येकं

मौक्तिकं यस्य

थोअ-थोव-स्तोक M. थोहं G. थोहं

थोहल्य-स्तोकक

थोर-स्थूल M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दक्षिण्य

दडति D-(=तडव इति कृत्वा) M. दडदड

दडवड-(दड्दइ इति रवं कृत्वा) cf. M. दबादव
पडणारं दही. In Hc. Gr. IV 330

दडवड होइ विहाणु seems to mean
'soon' and in IV 422 मयर-

दयदडवडड पडइ अपूरइं कालि 'a hasty
attack'

दड-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमक्किय=appears to be coined to rhyme
with चमक्किय and may be con-
nected with दम्-*to harm, to*
overpower

दम्मइ-दम्यते

दय-दया

दयावड-दयापरः

दयावण=हीनः Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=रुम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दलयति

दळण-दळन

दळमलइ=दरमलइ

दळवट्टइ D-(=निर्दलयति) M. तळपट करणें (समुळ
नाश करणें)

दवग्णि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविइ-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दही

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दादा-दंष्ट्रा M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दातृ

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावूं

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह-Skt.

दाहिण-दक्षिण H. दाहिना

दिक्ख-दीक्षा

दिज्ज-दीयते Old M. दीजे

दिट्ठ-दृष्ट Coll and Old M. दीठ.

दिट्ठंत-दृष्टान्त

दिट्ठि-दृष्टि Old M. दिठी

दिह-दह

दिण-दिन

दिणय्यर-दिनकर

दिणमणि-दिनमणि

दित्त-दीप्त

दित्ति-दीप्ति

दित्त-दत्त M. देता

दिक्ख-दत्त

दिप्पंत-दीप्यमान M. दिपणें

दिय-दिज

दियंवर-दिगंबर

दियह-दिवस

दियावइ-दापयति

दिव-दित्र

दिवट्ठ-द्वर्ध

दिवस-Skt.

दिवसयर-दिवसकर

दिव्व-दिव्य

दित्त-दिग्धा M. दीप्त

दित्तइ-दिशति

दित्ति-दिग्धा

दिहि-धृति

दीण-दीन

दीव-दीप M. दिवा, G. दिवो

„-द्वीप In M. लखदीव, मालदीव, islands in the Indian Ocean.

दीविय-दीपिका M. दिवली

दीसइ-दृश्यते M. दिसे

दीहं-दीर्घ

दीहर-„

दुकम्म-दुष्कर्मन्

दुक्किय-दुष्कृत

दुक्क-दुष्कृत

दुक्कंदिर-दुष्कन्दिन्

दुक्कम्म-दुष्कर्म

दुक्कर-दुष्कर

दुक्कळियारय-दुष्कळिकर

दुक्कह-दुष्कथनीय

दुक्काळ-दुष्काळ Coll M. दुकाळ

दुक्किय-दुष्कृत

दुक्ख-दुःख Coll M. दुख

दुक्खद-दुःखद

दुक्खल्लिय-दुःखित M. दुखलेला

दुक्खाविय-दुःखापित M. दुखावणें

दुखंड-द्विसण्ड

दुग्गा-दुर्ग

दुग्गाइ-दुर्गति

दुग्गाम-दुर्गम

दुग्गाह-दुर्गह

दुग्गर-दुर्गह

दुग्घोट्ट-हस्तिन् Desi V 44 दुग्घुट्टणया हत्थी

दुच्चरिय-दुश्चरित

दुच्चार-दुश्चार

दुज्जण-दुर्जन

दुज्जय-दुर्जय

दुठ्ठ-दुष्ट

दुठ्ठिय-दुष्टा

दुत्तर-दुस्तर

दुत्थ-दुःस्थ

दुत्थिय-दुःस्थित

दुद्धर-दुर्धर

दुद्धय-दुर्णय

दुद्धिरिक्ख-दुर्निरीक्ष

दुद्धिवार-दुर्निवार

दुप्पेच्छ-दुष्प्रेक्ष

दुप्पह-दुष्पति

दुप्पय-द्विपद

दुप्पयार-दुष्प्रचार

दुप्परिणाम-दुष्परिणाम

दुप्पवंस (च?)-दुष्प्रपञ्च See Notes

दुप्पवंच-„

दुष्पवण-दुष्पवन
 दुष्पिण्ड-दुष्पिण्ड
 दुष्पेच्छ-दुष्प्रेक्ष
 दुष्पुत्त-दुष्पुत्र
 दुम-दुम
 दुम्भ-दुर्मति
 दुम्भ-दुनोति
 दुम्भण-दुर्मनस्
 दुम्भणवन्तय=दुम्भण
 दुम्भारय-दुर्मरुत
 दुम्भ-दुम्भ
 दुरक्षर-दुरक्षर
 दुरक्षस्त-दुरक्षस्त
 दुरायारिय-दुराचारिन्
 दुरालोयण-दुरालोकन
 दुरास-दुरास
 दुरिय-दुरित
 दुलंघ-दुलंघ्य
 दुलंभ-दुलंभ
 दुल्लक्षय-दुल्लक्ष
 दुलंघ-दुलंघ्य
 दुल्लिय-दुल्लित
 दुल्ल-दुल्लभ
 दुल्लाल-दुल्लालयति
 दुवार-द्वार
 दुवियप्प-दुर्विकल्प
 दुविरुद्ध-दुर्विरुद्ध
 दुविह-द्विविध
 दुव्व-दुवां
 दुव्वयण-दुर्वचन
 दुव्वयणय-दुर्वचनक
 दुवक्क-दुवाक्कय A Name
 दुव्वसण-दुर्वसण
 दुव्वसंत-दुर्वसन्त
 दुव्वाय-दुवांत
 दुव्वासण-दुवासना
 दुव्वासिर-दुवासिन्
 दुव्विणीय-दुर्विनीत
 दुव्वियद्ध-दुर्विद्यध

दुव्विसह-दुर्विषह
 दुसंकट-दुःसंकट
 दुसंकर-दुःसंकर
 दुसस-दुषमा Technical Jain term for a
 cycle of years. See Notes
 दुसह-दुःसह
 दुसील-दुःशील
 दुह-दुःख
 दुहिय-दुहितृ
 दुअ (दय)-दूत
 दुमइ-दूनयति
 दूर-Skt.
 दुरास-दुरास
 दूत-दूष्य
 दुसइ-दूषयति
 दुसण-दूषण
 दुसह-दुःसह
 दुहव-दुर्भग
 देइ-ददाति M. देई, G. H. दे
 देक्खइ-पदयति M. देखणें, H. देखना
 देखइ=देक्खइ
 देव-Skt. As Voo., addressed to a
 king
 देवय-देवता
 देवंग-देवाङ्ग Adj. of clothes
 देवत्तण-देवत्व
 देवर-देव M. दीर, H. देवर
 देवलोय-देवलोक
 देवि-देवी
 देस-देश G. H. देस
 देसिय-देशित
 देह-Skt.
 देहुर-देवगृह M. देहारा a miniature
 wooden temple for domestic
 gods
 दोकर-दुष्कर
 दोखंड-द्विसण्ड
 दोखंडइ-द्विसण्डयति
 दोस्थिड-दुस्थिड-दुःस्थित

दोमिय=दुमिय

दोस=दोष Vul M. दोस. H.

दोस=द्वेष

दोह=द्रोह

दोहय=द्रोहक

दोहग्य=दौभाग्य

दोहत्तण=द्रोहत्व

दोहलय=द्रोहलक M. दोहाले

दोहिय=द्रोहिन्

दोहितय=दौहित्र

ध

धकड=धकट Name of a Bania family to which our author belongs

धगधगन्त D-(=उग्रं ज्वलन्) M. धगधगीत

धण=धन

धण=धणमित्त A name

धणमित्त=, A name

धणयत्त=धनदत्त A name

धणयदित्ति=धनदीप्ति: A name

धणयलच्छिन्ध=धनलक्ष्मी: A name

धणवद्=धनपति A name

धणवाळ=धनपाल A name

धणसिरि=धनश्री: A name

धणिय=धन्या (=प्रिया) Deśi V 58

धणु=धनुस्

धणुह=धनुष्य

धणुहर=धनुर्धर

धंघड D-(आग्रह) Deśi V 57 धन्या=लज्जा does not suit मं दुहुं करि असगाहिं धंघड VI 2, 8 Don't persist in a wrong idea.'

धन्न=धन्य

धम्म=धर्म

धम्मिल्ल-Skt. has borrowed this word form the Pr. Pāi. कबरी धम्मिल्ल

धय=ध्वज

धयवह=ध्वजपट

धर=धरा

धरइ=धरति

धरण-Skt.

धरणि=धरणी

धरणिद=धरणीन्द्र A name

धरणीधर-Skt.

धवल-Skt.

धवलिय=धवलित

धाइ (धाइड) D-(=रुदनें) विणियनु लोउ धाइड
अभंठु XXII 2, 8 and अदवहिमि
विणिमय धाहिं VIII 12, 8 (=धाहिं)
cf. M. धाय मोकलणे-to cry aloud

धाइय=धावित

धाडिय D-(=प्रेषितः) M. धाडणे to send

धाम-Skt.

धार=धारा M. G. धार

धारय=धारक

धारइ=धारयति

धावइ=धावति M. धावे

धाहाविय=धाविय=धावित The ह for metre's
sake. कर उम्भेवि धाहाविड भणइ VII
3, 10

धाहि=धाइ (ह for metre) which see.

धिठ्ठ=धृष्ट M. धीट

धीय=दुहित

धीर-Skt.

धीरायर=धैर्याकर

धीरिय=धीरित

धीरिम=धैर्य

धुअंत=धुवन्

धुक्कु D-(=मंदं स्थितं) M. धुक्कुणें said of
life's last breath

धुणइ=धुनाति

धुत्त=धूर्त

धुय=धुत

धुर=धुरा

धुरंघर-Skt.

धुव=धुव

धुवइ=धुनाति

धूम-Skt.

धूय=दुहित

धूळि-Skt.

धूव-धूप

धूववत्ति-धूपवर्ति

धूसरिय-धूसरित

धोरणि-Skt.

धोवड D-(=प्रक्षालयति) M. धुणें, H. धूना

न

नइ-नदी Vul M. नई

नउ-न

नउल-नकुल

नं-(=इव)

नचइ-नृत्यति M. नाचणें, G. नाचवुं, H. नाचना

नजइ-ज्ञायते

नठ-नष्ट G. नाठो

नस्थि-नास्ति G. नथी

नंदअ-नन्दकः

नंदइ-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A name

नंदिवडूण-नन्दिवर्धन A name

नंदिवडूण-

नंदीसर-नन्दीश्वर

नंदिष्ठय-नन्दिष्ठत

नमंसइ-नमस्यति M. नवसणें with changed meaning

नमिय-नमित

नसु-नमः

नमोत्थु-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवंत-नयवत्

नर-Skt.

नरय-नरक

नराहिव-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेश

नरेसर-नरेश्वर

नव-Skt.

नवइ-नयति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(=केवलम्)

नवल-(=नव) M. G. नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

„-नख

नहनिलय-नभोनिकय (=देव)

नहु-नखल

नाइ D-(=इव)

नाइत्-ज्ञाति(?)अहिछहमिलिय सयलनाइत्तइ VII. 13, 1

नाउं-नाम Old M. नाउ, M. नांव

नाडि-नाडी

नाण-ज्ञान

नाम-Skt.

नामगाहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which see.

नायखुद-नागखुदा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्रीः A name.

नायसेज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नालिण-नालिकेर Vul M. नारिणळ, नारेळ

नावइ D-(=इव)

नास-नास Vul M. नास

„-नासा

नासइ-नश्यति

नासाय-नासया or नासायै ?

घयं देह नासाय पेयं पसत्यं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउंजइ-नियुङ्गे

निउत्त-नियुक्त

निओय-नियोग

निकाय-Skt.

निक्कय-निष्कय

निक्कारण-निष्कारण

निक्खंत-निष्कान्त

निक्खेवय-निक्षेप

निक्खेविय-निक्षेपित

निग्गंत-निर्गच्छत्

निग्गंथ-निर्ग्रन्थ

निग्गय-निर्गत

„- निर्गज in पिग्गयाड गयसालु IV 10, 4.

निग्गह-निग्रह

निग्घिण-निर्वृण

निग्घोस-निर्घोष

निघोस- „

निच्च-नित्यम् Old M. नीच always

निच्चल-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निज्जावय-निर्यामिक

निज्जिय-निर्जित

निज्जीव-निर्जीव

निज्झायइ-निध्याति (=पश्यति)

निज्झुण-निर्ध्वनि In M. (रुण-)छुण

निट्ठइ-नितिष्ठति

निट्ठरिय-निर्दरित M. बेडर, G. निडर

नित्त-नेत्र

नित्ति-नीति

निद-निद्रा Vul M. नीद, नीज

निदड्ढ-निर्दग्ध

निदलेइ-निर्दलयति

निद-निग्ध

निद्वण-निर्वण

निदाटिय-निर्वाटित Cf. मालवगर्हदवाटिय दहीर

मज्झेदम्भि Pāi end

निनइ-निनद

निनाइ-Skt.

निंद-निद्रा H. नीन्द

निंदइ-निन्दति

निज्जेहय-निःशेह

निष्कंक्रिय-निष्पङ्क

निष्कंद-निष्पन्द

निष्कल-निष्कल

निबइ-Skt.

निबंघ-Skt.

निबंघण-निबन्धन

निबिड-Skt.

निम्भर-निर्मर

निर्मिभट-? निर्मिमट्ठं हारावळियट्ठं V 9, 9

निमाणिय-निर्मानित

निंब-Skt.

निमित्त-Skt.

निम्मच्छइ-निर्भ्रंक्षति

निम्मच्छण-निर्भ्रंक्षण

निम्मज्जइ-निर्मज्जति

निम्मल-निर्मल

निम्मइ=निम्महण

निम्महण-निर्मयन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियइ D-(=पश्यति)

नियवं-नियम

नियच्छइ D-पश्यति

नियड-निकट Coll M. आड ना नीड (?)

नियत्त-निवृत्त

नियत्तइ D-निवर्तयति

नियत्थ-(परिहित) Deśi IV 33 निजत्थं

परिहित It could however be traced to नि+वृत्+त्त, where वृ undergoes यभुति and स्त regularly becomes त्य. Not a Deśi therefore.

नियम-Skt.
 नियंब-नितम्ब
 नियर-निकर
 नियल-निगल
 नियवि=निएवि (दृष्ट्वा) नियवि क्तिउ (कृतं) कयं-
 तदंतंतर् V 16, 7
 नियसिवि-न्युष्य (=उभोव्य) निव्वाहइ जो नियसिवि
 भरेण XXII 10, 6
 निषाण-निदान
 निरंजण-निरञ्जन
 निरम्मणा(ण)य D-Deśi I 22 has अम्माइआ
 for अनुमार्गगामिनी and I 49 अम्मणु-
 अंचिअं for अनु(मार्गं) गमनम्. अम्मण
 thus seems to mean pursuit.
 निरम्मणाउ therefore should mean
 of which no one is in pursuit,
 or which no body seeks. This
 sense suits the context very
 well. हुउ काळि जइवि निरम्मणाउ XVI
 8, 10
 निरलंकार-Skt.
 निरवराह-निरपराध
 निरवसंक-निरपशङ्क
 निरवसेस-निरवशेष
 निरवेक्ख-निरपेक्ष
 निराउह-निराशुभ
 निरारिउ D-(निश्चितम्) See निरु
 निरावराह=निरवराह
 निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-
 sive sense here.
 निरिक्खइ-निरीक्षते
 निरिक्खण-निरीक्षण
 निरु-निश्चितम्
 निरुज्जम-निरुज्जम
 निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्ते
 निरुत्तर-Skt.
 निरुद्ध-Skt.
 निरुत्तयमाण-निरुत्तयमान
 निरुंभण D-(=निरोधन)

निरुवम-निरुपम
 निरुवसग्ग-निरुपसर्ग
 निरोह-निरोध
 निरोवम-निरुपम
 निलय-Skt.
 निलीण-निलीन
 निव-नृप
 निवर्हि D-(=निष्पत्य) cf. Hc. Gr. IV 444
 वलयावडिनिवडणभएण धण उदब्भुअ जाइ.
 चम्मट्टिसरीउ निवर्हि जाइ मसाणि खउ XX
 9, 9. The anusvāra, however,
 makes it difficult. Possibly it is
 a mistake.
 निवडइ-निष्पतति
 निवसइ-निवसति
 निवह-Skt.
 निवाण (=निव्वाण)-निर्वाण, in the sense of
 निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
 419 has निवाणु for निव्वाणुं-‘अहवा तं
 जि निवाणुं’. वरभवणहो पिक्खंतु निवाणइं
 V 7, 7. M. निवाणें
 निवारइ-निवारयति
 निवारण-Skt.
 निवास-Skt.
 निविट्ठ-निविष्ट
 निवित्ति-निवृत्ति
 निविस-निमेष
 निवेइय-निवेदित
 निवेसइ-निवेशयति
 निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी
 XX 14, 2
 निव्ववसाय-निर्व्यवसाय Old M. वेवसाव
 निव्वहइ-निर्वहति
 निव्वाहइ-निर्वाहयति
 निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु
 किं वित्थरेण IV 5, 12
 निव्वुइ-निवृत्ति
 निव्वय-निर्वेद
 निसन्न-निषण्ण

निसायर-निशाचर
 निसि-निशा
 निसियर-निशाचर
 निष्ठदिय D-(=भरानत) Pāi निष्ठदियमकन्तभरोणयं
 निष्ठणइ-निष्ठणोति
 निष्ठइ-निष्ठयति
 निहण-निधन
 निहणइ-निहन्ति
 निहणइ-निहन्यते
 निहसन्ति-नियसन्ति See Emendations
 निहाय-निघात
 निहाण-निघान
 निहाळइ-निहाळयति M. निहाळणें निहाळवुं
 निहि-निधि
 निहित-निक्षिप्त
 निहीण-निहीना
 निहुय-निधुत (=निधुवनं छरतं)
 निहेळण D-(=गृह) Deśi IV 51 निहेळणमगार-
 जघणेछ
 निहोडइ D-(पातयति)
 नीर-Skt.
 नीसइ-निःशब्द M. नीसाद
 नीसंदेह-निःसंदेह
 नीसरइ-निःसरति
 नीसळ-निःसत्य
 नीसार-निःस्सार 'passage', if in कवडि
 जिणभवणहो नीसारइ V 7, 2 नी० is
 a noun
 नीसारइ-निःसारयति
 नीसारय-निःसारक
 नीसास-निःसास
 नीसाहार-निःसन्धार or निःसंवार acc. to He.
 Gr. IV 82. बलु भज्जइ नीसाहार साउ
 XIV 16, 6 unmitigated defeat
 नीसेस-निःशेष
 उ-किनु
 वणं-वृजम् Prktism
 नेइ-नयति M. नेई
 नेवर-वपुर M. नेवरें

नेत्त-नेत्र
 नेमित्त-नैमित्त
 नेमित्तिय-नैमित्तिक
 नेराइय-नीराजन
 नेवत्थ-नेपत्थ
 नेसण-निवसन, as reference to चुरत shows
 विहडियनेसणाइं मिहण्णाण व छरयारंभइं IV
 8, 10 M. नेसणें
 नेह-खेह
 नोकसाय-नोकषाय
 न्हाइ-क्षाति
 न्हाण-क्षपन
 न्हाविय-क्षपित
 न्हाण-क्षान M. न्हाणे, न्हाणें
 न्हावइ-क्षापयति
 प
 पइ-पति
 पइज्ज-प्रतिज्ञा M. पैज
 पइठ-प्रविष्ट old M. पैठा
 पइत्त-पयत्त which see.
 पइज्ज-प्रकीर्ण
 पइव्वय-पतिव्रता
 पइसइ-प्रविशति old M. पैसणें.
 पइसरइ-प्रतिसरति (=प्रविशति)
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.
 पैसार
 पइसारइ=प्रवेशयति
 पइहर-पतिगृह
 पईसइ=पइसइ
 पडंजइ-प्रसुंते
 पउत्त-प्रयुक्त
 पउत्थ-प्रोषित
 पउर-पौर
 „-प्रचुर in M. (भर-)पूर, also Vul. M.
 पचूर
 पउरिस-पौरुष
 पयस-प्रदेश
 पओळि-प्रतोळी
 पओसि-प्रदोषे

पओहण-प्रवहण
 पओहर-पयोधर
 पक-पक्क M. पका and also पाका G., H.
 पक्क-पक्क M. पाळा (wing of a house)
 पक्कय=पक्क side
 पक्कत्त-प्रक्षिप्त? (=प्रक्षुब्ध) रणरत्तपक्कत्ति घण-
 वइपुत्ति XIV 7, 12
 पक्कत्तिय D-(=सिंह) Desi VI 10 पक्कत्ता-
 तुरयकवचे. See गुहिय
 पक्कवाय-पक्कपात
 पक्कवाळइ-प्रक्षालयति
 पक्खि-पक्खिन् M. पांखरुं, H. पंखी
 पक्खिय-पाक्खिक meaning 'partial'
 पक्खित्त-प्रक्षिप्त
 पगळिय-प्रगळित
 पगाळु-प्रकामम्
 पगुण-प्रगुण
 पघोस-प्रघोष
 पघोसिय-प्रघोषित
 पंक-Skt.
 पंकय-पंकज
 पंकयसिरि-पङ्कजश्री: (=कमलश्री:)
 पंकिय-पंकिल
 पंगण-प्रांगण
 पंगुरइ D-(=प्राङ्गणोति) M. पांवरणें
 पंगुरण D-(=प्रावरण) M. पांचरूण
 पणय-प्रत्यय
 पणक्क-प्रत्यक्ष
 पणक्कइ-प्रत्याख्याति
 पणक्कण-प्रत्याख्यात
 पणारइ D-(=उपालभते) Hc. Gr. IV 156
 उपालम्भेणंलपणार
 पणालन-प्रत्यासन
 पणुत्तर-प्रत्युत्तर
 पण्चूस-प्रत्युप
 पण्हेळिउ D-(=प्रत्युत) पण्हेळिउ आयहो पिउ बुच्चइ
 VI 22, 5 Hc. Gr. IV 420 gives
 पण्हेळिउ for प्रत्युत
 पण्छइ-पश्चात् G. पाळे, H. पीळे

पण्छए-To rhyme with नियच्छए
 पण्छम-प्रच्छम
 पण्छाइय-प्रच्छादित
 पण्छिम-पश्चिम Vul M. पण्छम
 पण्छिल-,, G. पाछला
 पण्छत्ताविय-पश्चात्तापित cf. Vul M. पछिताप
 पजलंत-प्रज्वलत्
 पज्जत्त-पर्याप्त
 पज्जलिय-प्रज्वलित
 पज्जालइ-प्रज्वालयति M. पाजळणें
 पज्जुत्त-पर्युप्त
 पंच-Skt.
 पंचत्त-पंचत्व
 पंचम-Skt.
 पंचमि-पञ्चमी
 पंचविह-पञ्चविध
 पंचाल-Skt. Name of country and
 people in the Doab, contiguous
 to कुरुजंगल
 पंचासय-पञ्चाशत्
 पंचुबर-पञ्चोदुम्बराणि Possibly five vari-
 eties of fruits of the Ficus
 Religiosa kind were prohibited
 महु मज्जु महुं पंचुबराइं खज्जंति न XVI 8,
 1 See also XX 3, 3
 पंचेडिय D (=विनाशित) appears to have
 similar sense with फेडिय wh.
 occurs in the same line जेण लोयस्स
 लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं
 IV 13, 8. Desi VI 15 has पंचेइं...
 छसले, so that our word means
 छुसलितं=छुसलेन हतं-totally crushed.
 पंजर-Skt.
 पट्ट-Skt.
 पट्टण-पत्तन पाटण as latter part of names
 of many cities.
 पट्टासन-पट्टासन (=सिंहासन)
 पट्टवइ-प्रस्थापयति M. पाठवणें
 पडइ-पतति M. पडणें

पडह-पटह

पडाय-पताका

पडिकूल-प्रतिकूल

पडिकूलह-प्रतिस्खलति

पडिगाह-प्रतिगृह्णाति

पडिगह-प्रतिग्रह

पडिच्छह-प्रतीच्छति

पडिच्छण-प्रतीच्छन (=स्वीकारः)

पडिजंघ-प्रतिजल्घति

पडिपट्ट-प्रतिपट्ट

पडिपरिह-प्रतिपरिभव

पडिपहर-प्रतिप्रहर

पडिपिह-प्रतिपिह

पडिबन्ध-प्रतिबन्ध

पडिबिब-प्रतिबिम्ब

पडिबिब-प्रतिबिम्बयति

पडिभट्ट-प्रतिभट्ट

पडिभमिय-परिभ्रांत

पडिम-प्रतिमा

पडिमल्ल-प्रतिमल्ल

पडियकल्ल-प्रतिपक्ष जालगावकल्ल-पक्ष पडियकल्लहि

IX 4, 5 contrast to पक्ष (not एकल as in Jacobi) a wing of a door or some such thing

पडियकिय-प्रत्यङ्गित

पडियच्छह-परियच्छह which see

पडिरक्खिय-प्रतिरक्षित

पडिरव-प्रतिरव

पडिवयण-प्रतिवचन

पडिवहर-प्रतिवैर

पडिवकह- (=प्रतिवाक्यं करोति)

पडिवकल्ल-प्रतिपक्ष

पडिवज्ज-प्रतिपद्यते

पडिवन्न-प्रतिपन्न

पडिवमिय- ,,

पडिवाय-प्रतिवाच (=प्रतिवाक्यं)

पडिवाह-प्रतिपादित

पडिवाल्ल-प्रतिपालयति

पडिलकह=परिलकह which see

पडिसद-प्रतिशब्द M. पडसाद

पडिसुर- (=प्रतिहृत्) Probably from प्रतिस्वर
Desi VI 18 पडिसुरो चेभ पडिकूळे

पडिहार-प्रतिहार

पडीव-प्रतीप

पडु-पटु

पडुत्तर-प्रत्युत्तर

पडुत्तिय-प्रत्युक्ति cf. इत्युत्तियः XXI 8, 1

पडह-पठति M. पडणे, पाडे, H. पडना

पडम-प्रथम

पडक-प्रदौकित Probably a Prākṛitism
in Sanskrit

पणय-प्रणत

„-प्रणय

पणइणि-प्रणयिनी

पणचिय-प्रणर्तित

पणट्ट-प्रणट्ट

पणमिय-प्रणमित

पणवह-प्रणमति

पणवाय-प्रणिपात

पणाम-प्रणाम

पणासण-प्रणामन

पणासिय-प्रनाशित

पणीह- (प्रणिधि) पुण पुण विस्मिन्नहि कयपणीह
XIII 12, 5 Loss of find इ for
rhyme. Pāi चरो पणिही suits here.

पंडरिय-पाण्डुरित

पंडव-पाण्डव

पंडिय-पण्डित

पत्त-पत्र M. पत्ता in a diff. sense, H. पत्ता

पत्त-प्राप्त

पत्तल-पत्रल M. पातळ ?

पत्ताणइ-प्रत्याययति, सो तुम्हं विवाड. पत्ताणइ
XVII 7, 2

पत्ति-पत्नी In XX 3, 2 our text rightly
reads परतिय and not पत्तिय.

पत्तियह-प्रत्याययति

पत्थण-प्रार्थना

पत्थाण-प्रस्थाण

पत्थिव-पार्थिव	„-प्रवृत्त
पदरिसिय-प्रदर्शित	पयत्य-पदार्थ
पदेकस्व-प्रपश्यति	पर्यधिय-प्रगन्धित
पधाइय-प्रधावित	पयन्न-पइन् (प्रकीर्ण, सिद्धित)
पंति-पंक्ति Old M. पांति	पर्यपइ-प्रजल्पति
पंथ-पथिन्	पयरक्ख-पादरक्ष
पंथिय-पथिक	पयल्लय=पय-पद plus an Apbh. diminutive termination of M. पाउल्लें
पन्नव-पन्नग	पयहिणम्-प्रदक्षिणम्
पन्नया-पर्णकानि Betel leaves छुणीणं तहा	पयाणय-प्रयाणक
पन्नया जेहिं दिन्ना XII 3, 21	पयार-प्रकार
षन्नारस्-पञ्चदश	पयाव-प्रताप
पन्हु-प्रखव M. पान्हा	पयास-प्रकाश
पप्पडा-पर्पट M. G. पापड	„-प्रयास
पप्फुल्लिय-प्रफुल्ल	पयासइ-प्रकाशयति
पम्भट्ट-प्रभट्ट M. बाट	पयासय-प्रकाशक
पम्भार-प्राग्भार	पयासिर-प्रकाशिन्
पभणइ-प्रभणति	पयाहिण-प्रदक्षिण
पभोय-प्रभोग	पयाहिणइ-प्रदक्षिणं करोति
पमत-प्रमत	पर-परम्
पमाण-प्रमाण	परएस्-परदेश
पमाय-प्रमाद	परम-Skt.
पमायइ-प्रमायते	परमत्थ-परमार्थ
पमुक्क-प्रमुक्त	परमप्पय-परमात्मन्
पमुह-प्रमुख	परमेढि-परमेष्ठिन्
पमुहोइ-प्रमुखः चित्	परमेसर-परमेश्वर
पम्मुह-प्राङ्मुख	परम्पर-परम्परा
पय-पद Vul M. पय	परम्मुह-प्राङ्मुख
„-पयस्	परव्वस्-परवश
„-प्रजा	परस्-स्पर्श
पयइ-प्रकृति	पराइय-परायात
पर्यंग-पतङ्ग	पराणए-परायणति
पयट्टइ-प्रवर्तते	परामरिसइ-परामृशति
पयड-प्रकट	परायय-परागत
पयडइ-प्रकटयति	पराहव-पराभव(=आपद्) जंमज्झ पराहवि...दुहु
पयडावइ- „	अणुहविउ पइं XII 10, 12
पयडावण-प्रकटीकरणं	परि-परि
पयडि-प्रकृति	परिउंबइ-परिचुंबति
पर्यंड-प्रचण्ड	परिउंबण-परिचुंबन
पयत्त-प्रयत्न	

परिओस-परितोष

„-परिद्वेष

परिओसइ-परितोषयति

परिक्ख-परीक्षा

परिक्खइ-परीक्षते

परिक्खण-परीक्षण

परिखिवइ-परिखिपति

परिखुहिय-परिखुमित

परिगलिय-परिगलित

परिग्गइ-परिग्रह

परिचत्त-परित्यक्त

परिचाय-परित्याग

परिचित्त for परचित्त I 9, 6

परिद्विय-प्रतिष्ठित

परिद्विय-प्रतिष्ठापित

परिणयणय-परिणयनय परिणय and नय are
synonymous XIV 3, 1.

परिणइ-परिणयति

परिणाम-Skt.

परित्त-परीत

परिपुंगल-(=श्रेष्ठ) जंपइ भविसयत्तु परिपुंगल IX
8, 6 See पुंगल

परिप्पमाण-परिप्रमाण

परिप्फुड-परिस्फुट

परिप्फुरिय-परिस्फुरित

परिभावइ-परिभावयति

परिभूय-परिभूत

परिमल-Skt.

परिमलिय-परिमलित M. मळणें

परिमाइ=परिमाति i. e. परिमाणं. Or perhaps
to read like Jacobi छगइपरिमा इव
V 8, 5

परिमिय-परिमित

परिखुक्क-परिखुक्त

परिखुसइ-परिखुशति

परिमोक्कल-परिमुक्त

परियच्छइ-(=पश्यति) Old M. परिचेसणे

परियंचइ=परि+अंचइ which see

परियट्ठइ-परिवर्तयति

परियण-परिजन

परियत्त-परिहृत

परियत्तइ-परिवर्तते

परियत्तिय-परिवर्तित

परियर-परिकर

परियरिय-परिचरित

परियल-(परितल ?) a small dish. M. परेळ,
परळ

परियाण-परिदान

परिरक्खइ-परिरक्षति

परिवज्जइ=पडिवज्जइ-परिवर्तयति

परिवत्तर-परिपक्वमि. निम्मज्जिउ परिवत्तरतोएँ
XVI 2, 5

परिवत्थ-परिवत्त

परिवाडि-परिपाटी

परिवाय-प्रतिवात XXII 1, 11

परिवार-Skt.

परिवास-परिवत्त छणियत्तपइं मि ज्झीणपरिवासं V
9, 2

परिवीढ-परिपीठ

परिवेयइ-परिवेदयते कायरवरणि कावि परिवेयइ
XIV 11, 7

परिसक्कइ-परिस्वक्कते (परिक्रमते)

परिहइ-परिदधाति

परिहण-परिधान H. परिहण

परिहत्थ D=(दधः) Pāi परिहत्थो दच्छो. मइं मि
छिउ परिहत्थु वइंतउ VIII 2, 4

परिहव-परिभव

परिहाइ-परिधापयति

परिहाविय-परिधापित

परिहास-Skt.

परिह्वय-परिभूत

परिहोइ-परिभवति

परिसम-परिश्रम

परोप्पर-परस्परम्

पलय-प्रलय

पलंब-प्रकम्ब

पलंबिय-प्रकम्बित

पलाव-प्र. १

पलाविय-प्रलापित

पलासय-पलाञ्चक

पलित-प्रदीप्त M. पलिता a torch

पलिप्पइ-प्रदीप्यते

पलोइर-प्रलोकिन्

पलोयइ-प्रलोकते

पलोयण-प्रलोकन

पलोवइ=पलोयइ

पल्लं-पर्यङ्क M. पलंग

पल्लइ D-पर्यस्यति

पल्लव-Skt.

पल्लव-A country, whose capital is given as कं पिड्ड XVII 2, 2

पवज्जइ-प्रपद्यते

पवंच-प्रपञ्च

पवड्ढिय-प्रवर्धित

पवण-पवन

पवत्तइ-प्रवर्तयति

पवज्ज-प्रपञ्च

पवर-प्रवर

पवरिसइ-प्रवर्षति

पवइइ-प्रवहति

पवाशु-प्रमाणं

पवाल-प्रवाल

पवास-प्रवास

पवाइ-प्रवाह

पवाइइ-प्रवाहयति

पवित्त-पवित्र

„-प्रवृत्त

पवित्तविय-प्रवर्तित

पवित्ति-प्रवृत्ति, (=प्रवृत्ति in अज्जुपवित्ति णित्तिभो-
यणु परिहरिड मइ XX 3, 12

पविस्समाण-प्रविशन्

पवेस-प्रवेश

पव्व-पर्वन्

पव्वइय-प्रव्रजित

पव्वय-पर्वत

पव्वय-Name of a country between the Ravi and the Sutlej

पव्वयवइ-King of the above

पव्वयनरिन्द-„

पसय-सुगविशेष Desi VI 4 पसओ सुगविशेषः or
प्रसूत would suit पसयच्छि both in
V 14, 2 and in V 15, 4

पसंसइ-प्रसंसति

पससय-प्रसंसक

पसंग-प्रसंग

पसत्थ-प्रसत्त

पसन्न-प्रसन्न

पसर-प्रसर

पसरइ-प्रसरति

पसाय-प्रसाइ Old M. पसाय

पसारिय-प्रसारित

पसाइइ-प्रसाधयति

पसाहणय-प्रसाधन

पसिइ-प्रसिद्ध

पसिइ-प्रसिद्धि

पसव-पशु

पस्य-प्रसूत

„-प्रसूत

पइ-पथिन्

„-प्रभा

पहय-प्रहत

पहचुल-प्रभचुड A name

पहंजण-प्रभजन

पहणइ-प्रहन्ति

पहर-प्रहर

„-प्रहार

पहरइ-प्रहरति

पहरण-प्रहरण

पहरिस-प्रहर्ष

पहसइ-प्रहसति

पहाण-प्रधान

पहार-प्रहार

पहाय-प्रभात M. पहाइ

पहाव-प्रभाव

पहावइ-प्रभवति

पहिय-पथिक

पहिङ्-प्रष्ट in पहिङो तर्हि दुभिरिक्खे क्खवाळे IV
3, 1

पहिङ्ग-प्रष्ट

पहिरइ-(from परिइ by Metathesis) परि-
इवाति M. पेहेरणे, H. पेहेरना, पेहेरान

पहिलय-प्रथम M. पहिले

पहु-प्रष्ट

पहुचइ-(प्रभवति) Hc. Gr. IV 390 M.
पौहचणे, H. पहुचना

पहुत D-(प्रष्ट) सगाहो को न पहुत XII 3,
30

पाइक-पदाति Old M. पाईक, H. पाई (दल)

पाइवि=पावि see पावइ

पावस-प्राष्ट M. पावस, H. also

पाविय-पावित

पाव-प्राव

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

०माहण-

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पामर-Skt.

पाय-पाद M. पाय. चंदणइपाय छित XII 14, 4
=पादौ स्तुडौ.

पायड-प्रकट

पायडइ-प्रकटयति

पायस-Skt.

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारका

पारणय-पारणक M. पारणे

पारइव-प्राणव

पारंपर-परम्परा (=पुराण) पारंपरकवई लहिवि भेठ
XIV 20, 17 परंपरा suits well.

पारंभिय-प्राणव पारिवच्छि

पाळ-Skt.

पाळइ-पाळयति

पाळण-पाळन

पाव-पाप

पावइ-प्राप्नोति

पावज-प्रवज्या

पाविट्ट-पाविट

पास-पार्थ. जेण तुम्हाण पासं गमं तकुओ IV 13, 10

M. पास, पार्थी, G. पासे, H. पास

"-पास

पासिं-पार्थ, पावां. अण्णहिं पासिं अण्णहिं

छिज्ज II 1, 7

पासंडिय-पाण्डिक

पासाय-प्रासाद

पासेइय-प्रत्येदित H. पसीना ? G. परसेवो

पावण-पावाण

पावरिय-प्रावरिक

पावाण-प्रावाण

पावुड-प्रावृत (=उपावनं)

पि-अपि Prktism

पिड-पीतं

पिडहर-पिडयइ

पिक-पक M. पीक, पिकडेठं

पिकसइ-प्रेक्षते

पिच्छइ-प्रेक्षते H. पीतना ?

पिज्जइ-पीयते

पिजर-Skt.

पिडिदि-(मारयित्वा) M. पिटणं

पिड-Skt.

पिडवास-पिण्डवश्य ! (=डडजनं)

पिपीळि-पिपीळिका

पिम्म-प्रेमन्

पिय-पिड

"-प्रिय G. H. पिडं, पिवा

पियइ-पिबति

पियइत-प्रीणयिड

पियइडिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पिड

पियइय-प्रिय

पियइंरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियास-पिपासा

पिड्ड D-(प्रेरयति, क्षिपति)

पिड्डण-पिड्डन

पिड्डि-पिड्डित

पिड्डिमिपाळ-पृथिवीपाल

पिड्ड-पृथु

पिड्डमइ-पृथुमति A name

पीड-पीडा

पीडिजंति-पीड्यमाना

पीण-पीन

पीणिय D-(=वारित) H. पेना

पीळ-पीडा

पीळिय-पीडित

पीवर-Skt.

पुंगळ D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुळि पुंगळे
V 14, 7 See परिपुंगळ.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूंछवं, H. पूछना

पुच्छण-पृच्छा M. पुसणे

पुच्छिय-प्रोच्छित(=प्रष्ट) लिहिवि नं पुच्छिड X 7,
22 M. पुसणे

पुज-पूजा

पुजइ-पूजयति

पुजइ-पूयते

पुज-Skt.

पुंजइ-पुंजयति

पुंजविय-पुंजित

पुट्ट-पृष्ठ M. पुट्टा

पुणन्न-पुननं

पुण-पुनर

पुंड-पुण्ड

पुत्त-पुत्र

पुत्ति-पुत्री

„-पुत्ति in पुत्तिचोज्झ an interjection
often occurring in IV 7

पुन्न-पुण्य

पुन्निमा-पूर्णिमा Vul M. पुनिवा

पुष्क-पुष्प

पुर-Skt.

पुरओ-पुरतः

पुरएव-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-गोपुर ? in IX 4, 4; gardenhouse?
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt.

पुरि-पुरी

पुरिस-पुरुष

पुरिसयार-पुरुषकार

पुरुत-पुरुष occurs much less frequently
than पुरिस

पुरेस-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिंद-A name of a wild tribe men-
tioned with बबरसबर XIX 11, 2

पुव-पूर्व

पुवएस-पूर्वदेश

पुववास-पूर्वपार्श्व

पुवविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषणं (=कार्य)

पेसळ-पेसल

पेसळ-पैशज्य

पोय-पोत

पोयणडर-पोतनपुर identified with तक्षिला
पोद-प्रौढ
पोत-पोत्र (=वस्त्र) M. पोत
पोथय-पुस्तक M. पोथी
पोक्क-पूगकळ M. पोक्क
पोमळच्छि-पयळक्ष्मी:=कमलक्ष्मी: Paraphrase of
of proper names is our author's
habit
पोमाइड-for पोमोइड overjoyed. तव सोहगें
जळु पोमाइड VIII 19, 5 Jacobi's
genial suggestion
पोसइ-पुण्यति
पोसइ-पौषव

फ

फंस-स्पर्श M. फांस
फंसइ-स्पृशति
फंसण-पांसन
फण्णुण-फाल्णुण Mārṣādi फाणण, फाण
फट्टइ D-(स्फटति)=दारयति
फंदइ-स्पन्दते
फरळ-परळ M. फरस
फरहरंत-onomatopœtic
फळ-Skt.
फळय-फळक
फळइ-,,
फळिह-स्फटिक
फळेइ-फळति
फार-स्कार M. फार
फाडिय D-(स्फाटित) M. फाडलें
फाळय-(स्पर्शक) स्पर्शयोग्य
फिट्टइ D-(भक्षयति) M. फिटणें
फुट्टइ-स्फुटति M. फुटणें, H. फुटना
फुड-स्फुट
फुडिय-(=कृत said of अघर) स्फुटित M. फुटलेला
फुरइ-स्फुरति
फुळ-Skt.
फुसइ D-स्पृशति (=माष्टि) Hc. Gr IV 105
फेडइ D-(स्फेडयति?) M. फेडणें. Causal of
फिट्टइ? see पंचेडिय cf. थाव वि फेडइ ताव

फड D-(=मण्डली) in जूमण्डलि. M. फड
व
वडइ-see वडसइ Past Part M. वैडा, वैडक,
H. वैड
वडसइ-उपविशति Col M. वडस, वैसणें
वडसणय-उपवेशनकं (=सिंहासन) In all the
passages where it occurs it is
closely associated with रज्जु. वड
संपय इड वडसणडं रज्जु XXI 6, 9;
8, 7 and 9, 7
वडसारइ-उपवेशयति Causal of वडसइ
वडसइ=वडसइ
वज्जइ-वज्जयते
वड-Skt.
वधुयत-वन्धुयत Loss of anuswāra for
metre
वंदिगाह-वन्दिगाह
वंदिण-वंदिन् Bard
वंध-वन्ध
वंधइ-वध्नाति
वंधण-वन्धन
वंधव-वान्धव Coll M. वंधव
वंधु-Skt.
वंधुयत-वन्धुयत A name
वप्प D-(=पितृ) M. H. वाप, G. बापु, बापुजी
वंभयारि-ब्रह्मचारिन्
वंभचेर-ब्रह्मचर्य
वंभत्तण-ब्रह्मत्व (=ब्राह्मणत्व)
वय-वक
वळ-Skt.
वळवंत-वळवन्
वळि-वळिन्
वळिक्रिय-वळिक्रिया
वळिवण्ड D-(=वळात्कार) करइ वळिवंडव च वळरु
मंडळ अहिइइ Sar. Kanṭh p. 130
M. वण्ड?
वण्वर-वण्वर a tribe, coupled always with
the Khaṣas
वडल-Skt.

बहुव-बहु

बहिणि-भगिनी M. बहीण, G. बेण, H. मेण

बहिरिय-बहिरित M. बहिरा

बहु-Skt.

बहुअ-बहु

बहुत- " M. बहुत, बहुतेक, H. बहोत

बहुविह-बहुविच

बहुह-बहुवा

बाण-Skt.

बार-द्वार G. बारछं

बारस-द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.

बारह- " M. बारा

बाढ-Skt.

बाळहारि-बाळघात्री भविस्सो बाळहारि XII 6, 8.

बासन-वस्त्र Coll M. बासन a rich garment

बाह-बाण्य

„ -बाहु

बाहिर-बहिस् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुबलि-Skt. Son of the Tirthankara
Rṣabha

बि०-दि०

विणिज-द्वौ

बिजि- „

बिब-Skt.

बीय-द्वितीय

बुज्झद्-बुज्झते Old M. बुज्झे, बुज्झाविणे

बुद्ध-Skt.

बे-द्दि M. G. H. बे

बोह D-(=भाषणं)

बोहद् D-(=कथयति) Hc. Gr. IV 2
कथेर्वज्जर etc.

बोहन्- Causal of above

बोहि-बोधि

बोहिय-बोधित In काळागुरुलंघद् बोहियाद् I 9,
3 caused to burn like incense.

भ

भवहा-(=भूः)

भक्त्त-भक्ष

भक्त्तद्-भक्षयति

भग्ना-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भज्जद्-भज्यते

भज्जद्-भनक्ति

भंजण-भंजन

भट्ट-भट्ट

भट्ट-भट्ट

भट्टं=भण्डं-भाण्डानि ships III 22, 12

भट्टारय-भट्टारक

भट्टारिय-भट्टारिका

भणद्-भणति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडणं
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight
change in meaning

भण्णद्-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्त-भक्तिमत्

भंति-भांति H. भांति

भमद्-भमति

भमर-भमर

भमाडद्-भमति This ड is common in M.
G. तावाडणें, उनाडणें, देखाडणुं, भमाडणुं

भमिर-भमिन्

भय-Skt.

भयंकर-Skt.

भयभीसद्-(=भयेन भीतो भवति)

भयावण-भयानक M. भयाण

भर-Skt.

भरद्-भरति

„-स्मरति

भरडविसय D- (=विस्फारित) भरडविसयकोयड

भरड-भरत

भद्रय-भद्रक

भट्टि= F. for Skt भट्ट a spear.

भव-Skt.

भवयत्त-भवदत्त a name.

भवण-भवन

"-भमण M. भोंवणे with slight change in sense

भवत्त-भमत्

भविष-भव्य

भविषण-भव्यजन

भविषत्त=भवयत्त

भविति-read पविति=प्रवृत्ति see Emendation to VII 6, 7

भवित्त=भविसयत्त

"-भविष्य

भवित्तश्रुत्त=भविताश्रुत्त

भवित्तत्त=भविसयत्त

भविसयत्त-भविष्यदत्त A name

भविताश्रुमड=भविताश्रुत्त

भविताश्रुत्त-भविष्यादत्त A name

भवीत्त-भविष्य

भवे-भवेत्

भव्व-भव्य

भसल D-(चमर)

भा-भास

भाशु-भात

भामड-भमति

भामरि-(=चमजं, i. e. प्रदक्षिणं)

भाय-भाग

"-भाट Vul M. भाया brother-in-law, G. H. भाई

भायण-भाजन

भायर-भाट

भार-Skt.

भारिय-भारिक M. भारी very much, G. भारी Heavy

भाळ-Skt.

भाळवळ-भाळतळ

भाव-Skt.

भावड-भावयति

भावण-भावना

भावयत्त=भविताश्रुत्त in XI 8, 3

भास-भाषा

,-भा:

भासड-भाषते

भासंतरेणं-भाषांतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-

भासर-Skt.

भिडडि-भुडुडि

भिगार-भुंगार Old M. भांगार

भिब-भुत्त

भिजंत-भिषमान

भिडड D-(=आक्रमते) M. भिडणे, H. भिडना

भिति-Skt.

भित्त-Skt.

भित्त-भुत्तम्

भुज-भुत्त Sktsm. भुजिदं कणिदं भुजं सप्पहारं III 26, 9

"-भुज

भीम-Name of the King of सिंहद्वीप

"-Skt.

भीर-Skt.

भुजंग-भुजंगप्रवातम्

भुजड-भुंके

भुंदिणी D (वराही) Deśi VI 106 कोलमि

भुंभुंहीरा

भुत्त-भुत्त

भुव-भुज

भुवण-भुवन

भुव-भुत्त Sktsm.

भुमि-Skt.

भुलया-भुलता Prktsm

भुवाल-भुपाल A name

भुसिय-भुषित

भेय-भेद

भेरि-Skt.

भेसिवि-भीषयित्वा
 भोइय-भोगिक
 भोग-Skt.
 भोग-भोग्य
 भोज-भोज्य
 भोय-भोग
 भोयण-भोजन
 भोवाल=भूवाल

म

म-मा
 मइ-मति
 मईद-मृगेंद्र
 „=सीइकन्वर A name
 मईदकंवर-मृगेन्द्रकन्वर A name
 मइल-मलिन H. मैल
 मइलइ-मलिनयति
 मइवंत-मतिमत्
 मउअ-मृदु M. मऊ
 मउड-मुकुट
 मउण-मौन
 मउलइ-मुकुलयति
 मउलि-मौलि
 मऊर-मधुर
 मऊह-मयूख
 मंभीसइ-(=मा भैषी: इति वदति)
 मं-मा
 मंस-मांस
 मग-मार्ग M. माग
 मगाइ-मार्गयति M. मागणें, H. मागना
 मंकुण-मत्कुण
 मंगल-Skt.
 मंगल-मांगलय
 मचकुंद-मुलुकुन्द
 मच-मर्त्य
 मचइ-(=मृच्छाति)
 मच्छ-मत्स्य Vul M. माल्डी
 „-मत्स्य A country
 मच्छर-मत्सर (=इंशमशकादि) दंतमसयमच्छरं
 संगहिं XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज्ज-मय

मज्जइ-मज्जति

मज्जण-मज्जन

मज्जा=मज्जाय. पिट्टिवि मज्जारहिड निमाणिड XVII

10, 9 He was beaten and dis-
honoured beyond limit

मज्जाय-मर्यादा

मज्जार-माज्जर M. मांजर

मज्झ-मध्य

मज्झत्थ-मध्यस्थ

मंछुडु-मंछु

मंजरि-Skt.

महक्क D-(=घट) M. महकें

महक्कइ-महप्फर which see

महप्फर D-(=गर्व) Pāi मरट्टो महप्फरो गब्बो

महंव D-(=पल्ली)

मद-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणप्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाड-मनाक्

मणि-Skt.

मणिट्टु=मण+इट्ट

मणिवलय-Skt.

मणुअ-मनुज

मणुज्ज-मनोज्ञ

मणोज्ज-

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ

रणभरधुरहो खंधु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलाय (अति:) Pāi करवालं मंड-

लगं च

मंडलिय-माण्डलिक
 मंडव-मण्डप M. माण्डव
 मंडाय- D(=मोदकादि खाद्यम्)
 मत्त-Skt.
 „-मर्त्य
 मत्तवारण-Skt.
 मर्त्य-मस्तक
 मर्त्यामूल-मस्तकमूल
 मद्गण-मर्दन
 मंत-मन्त्र
 मंतइ-मंत्रयति
 मंतणय-मंत्रण
 मंति-मंत्रिन्
 मंतिण- „
 मंधर-Skt.
 मंद-Skt.
 मंदिर-Skt.
 मन्न-मान्य
 मन्नइ-मन्यते
 मन्नर-? मन्नरबहु कमलई समव आइया XII 5, 7.
 मम्म-मर्म
 मम्मण-मन्मनः
 मय-मत
 „-मद
 „-मृग
 „-मृत
 मयगल-मदकल
 मयंक-मृगांक
 मयण-मदन
 मयणवेय-A name
 मयणाय-मैनाक name of an island
 country
 मयरट्ट D(=वारवनिताः) णं गयजोव्वणाड मयर-
 ट्टव IV 9, 4. Is it to be connected
 with Sk. मदरक ?
 मयरद्धय-मकरध्वज
 मयरंद-मकरन्द
 मयरहर-मकरगृह (=मदन)
 मयराय-मृगराज

मरइ-मियंत
 मरइ D(=मर्व) Pāi. मरट्टो मडक्करो दप्पो
 मरण-Skt.
 मरणन-मरणत्वम् जाइजरा मरणतविणासणि XX
 11, 8
 मराल-Skt.
 मरु-Skt. Name of a country
 मरुहुंद-Name of a flower of the
 Jasmine variety
 मरवेय-मरुदेग A name
 मळ-Skt.
 मलय-Skt.
 मलइ-मृदनाति
 मळिण-मलिन
 मळित्त-मलित्व
 मळ-Skt.
 मळर-? मळरगणाइ III 23, 1
 मन्हंत D-(लीलायमान) Deśi VI 119 मन्हणं
 लीला
 मसय-मसक
 मसरकइ D-(Snap one's fingers)
 मसाण-दमशान M. म(ख)सण
 मसि-मषी
 मह-महा
 महएवि-महादेवि
 महएष-महार्थ
 महएविम- „
 महण-मथन
 महत्तण-महत्त्व
 महत्तर-Skt.
 महत्थिम-महार्थत्व
 महंत-महत्
 महंतय- „
 महंतर-महत्तर
 महमहइ D-(=प्रसरति) Hc. Gr. IV 78
 महमहो गन्धे
 महळ-ट्टळ
 महवा-मघवा
 मद्रवय-मद्रावत

महा०-Skt.
 महाइय D-(=महात्मन्)
 महायण-महाजन
 महालस-Wrong for महाजसेण XV 7, 7
 महि-मही
 महिम-महिमन्
 महिय-मथित
 महियल-महीतल
 महिल-महिला
 महिवइ-महीपति
 महिवाल-महीपाल A name
 महिस-महिष
 महीयल-महीतल
 महीहर-महीधर
 महु-मधु
 महुत्त-मुहूर्त
 महुमास-मधुमास
 महुयर-मधुकर
 महुर-मधुर
 महेत्त-महेश
 महोयर-महोदर A name
 माइ-माति
 माइय-मातृ
 माएत्त-मायेत्तर A name
 माण-मान
 माणइ-मानयति
 माणण-मानन
 माणयारी-मानकारिणी
 माणिणि मानिनी
 माणिभइ-माणिभद्र A name
 माखुत्त-मातुष
 माणेतत्त=माणिभद्र
 माम-मातुल
 मामइ=माम
 माय-मातृ M. माय, H. माई
 मायंग-मातंग
 मायरि-मातृ
 मायहिय-मागधी
 मारइ-मारयति

मारुअ-name of a people and country
 मारुय-मारुत
 माल-माळा
 मालइ-मालती
 माली-Skt.
 मादुर D-(=श्रीफल)
 मास-मांस
 „-Skt.
 माइप्प-माहात्म्य
 माहुलिंग-मातुलिंग M. माहाङ्ग
 मि-अपि
 मिग-मृग
 मिच्छ-म्लेच्छ a barbarous people and
 their country
 मिच्छइ D-(=इच्छति) मिच्छइ न इण्ड XIII
 13, 5
 मिच्छत्त-मिच्छात्
 मिच्छा-मिथ्या
 मिणइ-मिमीते
 मित्त-मात्र
 „-मित्र
 मिरिय D-(=मृत्तः)? VII 2, 9
 मिलइ-मिलति
 मिळइ-मुंचति
 मिसल-मिश्र M. मिसळ
 मिसलइ-मिश्रयति M. मिसळणें
 मिहुण-मिथुन M. मेहुण
 मीसिय-मिश्रित
 मुअ-मृत H. मुवा
 मुअइ-मुंचति
 मुक्क-मुक्त
 मुक्ख-मूर्ख
 मुगा-मुद्र M. मुग, H. मुंग G, मग
 मुचइ-मुच्यते, मृत्रयति
 मुच्छ-मूर्छा
 मुज्झइ-मुञ्चति
 मुद्धि-मुष्टि
 मुणइ-(=जानाति) from ऋ
 मुणंति-(=गणयन्ति)

मुणाल-मुणाल

मुणि-मुनि

मुण्ड-मुण्डयति

मुत्ताइल-मुत्ताकल

मुद-मुदा

मुदिय-मुदित

मुद्व-मुद्व

„-मुर्वन्

मुवइ-मुभइ

मुसइ-मुसति

मुह-मुल

मुहलोहमल-मुह्यलोहमल

मुहपति-(=मुलपत्रावलि) कयमुहपति पसाहियतिल-
यहि XI 9, 3?

मुहप्पिय-मुलप्रिय

मुहल-मुलर

मुहवंत-मुलवत्

मुहासदि-मुलमुदि

मुहिय-मुली

मुहियइ-मुधिकायाम् (=मुधा)

मुहुत्त-मुहुर्त

मुहुल्ल-मुल

मुद-Skt.

मेइणि-मेदिनी

मेत्त-मात्र

मेरय-मामक

मेर-Skt.

मेल्इ-मेलयति

मेलावय-मेलापक

मेलावइ-मेल्इ which see

मेल्इ=मिलइ

मेस-मेच

मेह-मेघ

मेहुण-मैधुन

मेहसर-मेघेश्वर A name

मोइय-मोचित

मोकलइ-(=मोचयति) M. मोकळें (करणे) मोकळणें
with change in sense.

मोक्ख-मोक्ख

मोगगर-मुद्गर M. मोगर

मोहइ-मोहयति

मोत्तिय-मौक्तिक M. G. मोर्ती

मोय-मोद

मोह-मूल्य M. मोह

मोर-मयूर M. मोर G. H.

मोह-Skt.

मोहइ-मोहयति

मोहण-मोहन

मोहिणि-मोहिनी

य

This has entirely disappeared from the Prākṛits, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākṛits, especially the Aṃg. and through it the Apbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like याणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन

०यणिय-जनित

„-तनित

यवत्ता-यवत्रा (preparation of यव)

०यल-तल

०यलइ-चलति

याणइ-जानाति

याणिइ-ज्ञातुम्

रइ-रति

रइय-रचित

रवर-रौद्र

रउरव-रौरव रउरवकाळ means the time
a fetus has to pass in the
womb of the mother, which
by Hindu and Jain philosophy
is regarded 'a place of confine-
ment and filth VI 12, 5.

रक्त्व-रक्षस्

रक्त्वइ-रक्षति

रक्त्वण-रक्षण

रक्त्वस-राक्षस

रक्त्वसि-राक्षसी

रंगावलि-Skt.

रञ्जत-रज्यमान

रज्ज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रडणें

रण-Skt.

रणझणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणंत-(=कणत्) Onomatopoetic

रत्त-रक्त

रति-रात्री Vul M. रात

रंध-रंध

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,, -रत्त

रयण-रत्न

रयणचूळ-रत्नचूड A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रुइह-in दइवडरवह रुइति दहिणं XVI 4, 4
Onomatopoetic.

रवण-रमण

रवन्न-रम्य

रवि-Skt.

रविद-अरविन्द

रविप्पह-रविप्रभ A name

रस-Skt

रसणा-रसना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रभस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउळ-राजकुल (=प्रासाद) Old M. राजळ

राणड-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिउ-क्रतु mensis रिउसोणियजलु थंभइ III 4, 4.

,, -रिपु

रिक्ख-कक्ष (=नक्षत्र)

रिज्झइ-कध्यति

रिंछ-कक्ष

रिंछोळि-पंक्ति

रिद्ध-कृद्ध

रिदि-कृदि

रिहंत D-(=शोभमान) कलहोयकंति रिहंतउ
XVI 3, 8

रिसइ-कृपभ

रिसि-कृषि

रुअ-रुज्

,, -रुत

रुद-रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

रुक्ख-रुक्ख M. महारुक्ख

रुच-रोचते

रुज्जंत-रुज्जमानः in X 10, 5, is more natural than Jacobi's ओज्जंत

रुट-रुट

रुणरुण D-(=करुणरुदितं)

रुणरुण D-(=करुणं रोदिति)

रुह-Skt.

रुंद D-(=विपुल) M. रुंद

रुदुधुलं D-निःशसन् or गदूदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

रुव-रोदिति

रुहरुह-=(मन्दं वहति) वामंणि छत्ति रुहरुह वा IV 5, 4

रुदुधुय D-(=उत्कण्ठा) In III 20, 11 etc. Not in II 5, 8, where our text reads हुंहुं हुंहुं

रुव D-रूप

रुस-रुस्यति M. रुसणे

रे-Skt.

रेण-Skt.

रेर-? भमिय रेर XV 5, 6

रेह-रेखा M. रेव

रेह-=(राजते) राजति in Jacobi is a mistake

रोमं-रोमाञ्च

रोमं-चिय-रोमाञ्चित

रोव-रोदिति

रोस-रोष

रोसिय-रोषित

रोह-रोहक

रोहिणि-रोहिणी

ल

ल-ल Imperative of

ल-Interjection. H. ले

लय-=(गृहीत, स्वीकृत) from ला

ल-ल-see ले; Passive

ल-ल-ल

ल-वि, ०विणु-see ले. Absolutes

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

., -mother of Kamala

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल-ल

ल-ल D-(=सुकुमार or सु-र)

ल-ल-Fond behaviour of fondled children. M. लाह

ल-ल-ल M. लाह

ल-ल-ल M. लाहणे

ल-ल-ल M. लाभणे

ल-ल-ल

ल-ल-ल See कत्रपंगुरण

ल-ल-ल

., -see ले. Past Participle

ल-ल-ल

ल-ल-ल

ल-ल-Skt.

ल-ल-ल

ल-ल-ल

ल-ल-ल, आ for अ metri causa or ल-ल-ल, an epithet of blame.

ल-ल-ल Name of Gujarat without Kathiawar. M. लाह in लाहवाणी, a sub-caste of Banias

ल-ल-ल M. लाहणे

ल-ल-ल

आवय-आवक a bird M. आवी
 आविय-see लेइ Causal Past. Part. M.
 आविडा
 आवन-आवण
 काह-काम Old M. काहो
 काहव-कावव
 लिग-Skt.
 लिजइ D-(=आदीयते) from का Passive
 लित्त-लित्त
 लीक-लीका
 लिहइ-लिहति M. लिहिणें
 लीह-रेखा
 लुंचइ-लुञ्चति
 लुइ-लुइव
 लुछिय-लुछित
 लुम्भइ-लुम्भते
 लुइइ D-(=मार्ष्टि)
 लेइ-(=जाति)
 लेस-लेस्य
 लोण-लवण in M. लोणचें a kind of pickle
 लोय-लोक
 „-लोच (i. e. केशलुञ्चनं) in XXI 11, 7
 लोयण-लोचन
 लोल-Skt.
 लाह-लोभ
 „-Skt.
 लोहजंव-Name of a minister. See Introduction
 लिहइ D-(=निहीयते) Hc. Gr. IV 5, 5
 निहीने निहीअ लिहका: M. लिहणें to hide

व

व-इव
 „-वा. होइ न होइ व जेइउ I 4, 8
 वइ-पति
 वइजइ-see वइइ=वदति Passive साहम्मियव-
 च्छल्ल वइजइ XX 11, 2
 वइर-वैर
 वइराय-वैराज
 वइरि-वैरिन्

वइरिय- „
 वइस्वण-वैश्रवण
 वइसाइ-वैशाख
 वंस-वंश
 वंसयाल-वंशजाल
 वक-वाक्य
 वकर-वक्र
 वक्खाणइ-व्याख्यानयति M. वाखाणणे
 •वलिस्सय-पल्लक
 वग्ग-वर्ग
 वग्गइ-वल्गति
 वण-व्याघ्र M. वाघ
 वंक-वक्र M. वांक. विवंक of Jacobi is due
 to bad splitting up of text मज्झि
 महत्तराण न कयाइवि वंकवि वंकु बुच्चए
 XII 5, 17-In the midst of
 great people, even a crooked
 man does not say crooked
 things.
 वंडुइ=वंक M. वांकडा
 वंकइ-वकयति
 वणइ-व्रजति Hc. Gr. IV 225 व्रजनृतमदां व
 Kon. वचतां, G. वचउं
 वहरा-(=Sk. वचा a herb that is supposed
 when eaten, to clear the
 throat. e. g. ब्राह्मी कुण्डी वचा छंदी
 पिप्पली मधुसंभिता। पञ्चरात्रप्रसङ्गेन कोकिजाः
 स्वर उच्यते ॥) XII 3, 23
 वच्छयल-वक्षःस्थल
 वच्छस्थल-Sktism
 वच्छल-वत्सल
 वच्छल-वात्सल्य
 वज-वज्र
 वजइ-वर्जयति M. वजा (करणे)
 वजरइ D-(=कथयति) Hc. Gr. IV 2 कथे-
 वंजर etc.
 वजावइ-वादयति M. वाजवणे
 वजोयर-वजोहर A name

वंचइ=वचइ In the text XV 17, 2 वंचिवि
wrong for वंचिवि

„-वञ्चयति

वंचण-वञ्चन

वंचइ-वाञ्छति

वचइ-वचते

वचइ-वचते

वचवाणल-वचवानल

वच D-(=मदत्त) Desi VII 29, वचो महान् O.

M. वाच in वाचें कोहें. Jacobi's बुइ
in XII 6, 3 is not happy

वहार=वडयर Comparative

वडुमाण-वर्धमान

वडुइ-वर्धते M. वाढणें

वडुइ-see वडुइ Causal XII 4, 8

वण-वन in M. वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिज् M. वाणी, G. वाणिओ, H. वनिया

वणिउत्त-वणिऊपुत्र

वणिज्-वाणिज्य Coll M. वणजेंला जाणें

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तइ-वर्तते or वर्तयति

वत्तयार-वार्ताकर & messenger

वत्तिय-वर्तित

वत्थ-वत्त

वढारिय-वर्धापित G. वधारे, वधारुं

वढावण-वर्धापन Vul M. वरधावा

वढाविय-वर्धापित

वढिय-वर्धित

वंदइ-वन्दते

वंदण-वन्दन

वंदणइति-वन्दनभक्ति

वन्न-वर्ण

वन्नइ-वर्णयति M. वानणें

वमाल D-(=कलकलः) Pai कलकलो वमालो
य-or (पुज) He. Gr. IV 102
पुंजेरारोलवमालौ

वम्मइ-मन्मथ

वम्मइती-मन्मथायमाना Denominative.

वय-वयस्

„-वत्

„-वाच्

वयइ-वदति तं वयु विउसंतवयंतइमि III 7, 13

वयंस-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिज्-वचनीय

वर-Skt. (=श्रेष्ठ)

„- „ (=वरयितृ)

„- „ (=प्रसादः)

वरइ-वरयति

वरइत्त-वरयिता

वरंग-वराङ्ग

वरंगण-वराङ्गना

वरयर-वरतर

वराइय-वराक्री

वराडिय-वराटिका

वराय-वराक

वराह-Skt.

वरि-वरम् M. वरें, G. वारें

वरिय-वृत्त

वरिट्ट-विरिट्ट

वरिस-वर्ष Coll M. वरीस, G. वरस

„- (=मेघजलं)

वरिसइ-वर्षति H. वरसे, वरसात

वरेइ-वरयति

वळइ-वळति M. वळणें

वळगइ D-(=आरोहति) Pai. वळगामारुं, He.

Gr. IV 206 आइहेथवळगौ. M. वळगणें

वळण-वळन

वळत्थ D-(=पर्यस्त)

वळय-Skt.

वळि-Skt. (=त्रिवलि)

वळइ-In कुरुवळइ पोयणवळइ XIV 13, 14 is

a suffix meaning 'belonging to.'

M. G. H. वळइवाला, विळीवाला

वहह-वहभ O. M. वाल्हे, G. ब्हाला

ववगय-व्यपगत

ववसाय-व्यवसाय O. M. वेवसाव

वस-वस

वसइ-वसति

वसंगय-वसंगत Sktism.

वसंत-Skt.

वसह-वृषभ M. G. वसो

वसु-Skt.

वसुनंदय-वसुनन्दक a sword.

वसुंधर-वसुन्धरा

वसुंधरि- „ „ A name

वसुमइ-वसुमति

वसुह-वसुधा

वह-(?) दसदिसि वहकयंब ओराळिड XV 14, 7

वहइ-वहति

वहण-वहन

„ -वसन VII 1, 7 व० भंडारहि संजवियइं

वहु-वधू G. वड, H. बड, B. बऊ, also in M.

बोहर=वधूवर

वहुअ- „

वाइय-वादित

„-वाविन्

वाइणी-वादिनी

वाइत्त-वादित्र

वाणि-वणिज् M. वाणी, G. वाणिया XIV 8, 5

वाणियय- „

वाणिज्ज-वाणिज्य

वाणिजिय-वणिज्

वाणी-Skt.

वाम-Skt.

वामीसिय-व्यामिश्रित

वामोह-व्यामोह

वामोहण-व्यामोहन

०वाय-०पात in अंसुवाय

वाय-वाक्

„-वात

„-वाद

„-वात

वायइ-वाचयति

वायरण-व्याकरण

वायस-Skt.

०वार-वार (=वेला)

वारइ-वारयति

वारण-Skt.

वारवार-वारंवारम्

०वाल-०पाल e. g. भूवाल

वालइ-वलयति

वावरइ-व्याप्रियते M. वावरणं

वावरण-व्यापरण M. वावर and वापर

वावार-व्यापार

वावि-वापी H. G. बावडी

वास-Skt. (=वसति:)

„-Skt. (=गन्ध)

„-वासस्

वासइ-वाशति

„-वासयति

वासन-वासना

„-वस (from वस्)

वासर-Skt.

वासव-वासवदत्त A name

वासवदत्त- „

वासहर-वासगृह

०वाह-०वाह in केवलवाहो an Adj. of चन्दप्पहनाह

वाह-व्याध

वाहइ-वाहयति

वाहण-वाहन

वि-अपि

विअणक्खें-(विअण=वेदना Pāi and अक्ख=अक्षि, with a pained eye. Or. वि and

अणक्ख which see. XII 5, 19

विउज्झइ-विबुध्यते

विउणारउ-द्विगुणतर

विउद-विबुद्ध

विउल-विपुल

विउलइरि-विपुलगिरि One of the five hills surrounding Rājgir in Bihar

विउस-विद्वत्

विण्-विदेश
 विओय-वियोग
 विओइ-विओय
 विसय-विश्व
 विकुच्छय-विकुत्सित
 विक्रम-विक्रम
 विक्रय-विक्रय
 विक्रिय-विक्रीत M. विक्रि-कें
 विक्खाय-विरूपात
 विक्खाइ-विरूपाति
 विक्खेव-विक्खेप
 विगइ-विकृति
 विगत्थय-विकत्थक
 विगय-विगत
 विगह-विग्रह
 विगुत्त D-(=व्याकुलीकृत) Desi VII 64,
 विगोवो आडलया
 विगुप्पइ-विगोप्यते
 विगोव-विगोप
 विगव-विग्र
 विचल्लिय-विचलित
 विचित्त-विचित्र
 विच्च-वर्त्मन
 विचइ D-(=समीपमायाति) जइ एहउ विचइ मम
 सरीरि XIX 6, 3
 विच्छाय-Skt.
 विच्छेयय-विच्छेदक
 विच्छोय D-(=विरह)
 विच्छोइय D-(=विरहित)
 विज्जय-वैद्यक
 विज्जा-विद्या
 विज्जावच्च-वैयाट्ठय
 विज्जाहर-विज्जावर
 विज्जिज्जइ-वीज्यते
 विज्जुज्जल-विज्जुज्जल
 विज्जुप्पह-विज्जुप्पह A name
 विज्जुल-विज्जुल
 विज्जे D-(=मागें or अर्थे) कयविज्जे in III
 9, 4 etc.

विडं-*Skt.*
 विडंइ-विडम्बयति
 विडंण-विडम्बन
 विदत्त D-See विदवइ Past Part
 विदप्पइ D-See विदवइ Pass.
 विदवइ D-(=अजंयति) Hc. Gr. IV 108
 अजंविदव etc.
 विण्णइ-विण्ण
 विणय-विनत
 „-विनय
 विणास-विनाश
 विणासइ-विनदयति
 विणासण-विनाशन
 विणिय-विनीत
 विणिज्ज-विणिज्ज
 विणिओय-विनियोग
 विणिओयइ-विनियोजयति
 विणिगय-विणिगय
 विणिम्मिय-विनिर्मित
 विणियत्त-विनिवृत्त
 विणिरोह-विनिरोध
 विणिवारइ-विनिवारयति
 विणीय-विनीत
 विणु-विना
 विणोय-विनोद
 वित्त-Skt.
 „-वृत्त M. वित्तणें, G. वीत्तुं
 वित्तंत-वृत्तान्त
 वित्तविय-वर्तित
 वित्ति-वृत्ति
 वित्थय-विस्तृत
 वित्थर-विस्तर
 वित्थरिय-विस्तरित
 वित्थार-विस्तार
 वित्थारइ-विस्तारयति
 विस्थिन्न-विस्तीर्ण
 विदिस-विदिशा A name of a city
 विद्विड-विद्रावित (=नाशित)
 विद्वाण-विद्वाण

विदारणि-विदारणी
विदाविय-विदावित
विद्रुम-विद्रुम
विद्वेसिय-विद्वेषित
विद्व-Skt.

„-वृद्ध
विद्वंसइ-विध्वंसते
विनडइ-विनटति
विंद-वृन्द
विधण-वेधन
विन्नत्त-विन्नत्त
विन्नप्पइ-विन्नप्पते
विन्नवइ-विन्नपयति M. विनवणें
विन्नाण-विज्ञान
विन्नास-विन्यास
विप्प-विप्र
विप्पिय-विप्रिय
विप्फुरइ-विस्फुरति
विन्भम-विभ्रम
विन्भवै- „ „

विन्भाडिय D-(=नाशित) Deśi VII 70

विप्फाडिय M. वाभाडे काढणें to tear
into shreds

विभीसावण-विभीषण
विमण-विमनस्
विमहण-विमर्दन
विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि
विमलबुद्धि-Skt. A name

विमाण-विमान
विमीसिय-विमिश्रित
विमुक्क-विमुक्क
विमुह-विमुह
विभय-विस्मय
विभळ-विबुल
विभिय-विस्मित
वियक्खण-विचक्षण
वियड-विकट

वियडू-विदग्ध
वियण-विजन
वियणिय-वितनित
वियप्प-विकल्प
वियप्पइ-विकल्पते
वियंभइ-विजृम्भते
वियंभण-विजृम्भण
वियरइ-वितरति
वियलइ-विचलति
वियसइ-विकसति
वियाणइ-विजानाति
वियार-विकार
„-विचार

वियारण-विचारण
वियारिय-विदारित
वियाल-विकाल

वियालिड-विगालितं? सा अभिण्ण वियालिड मग्गइ
VIII 19, 4 She wants strained
amṛta.' The reading पियालिड
noticed in foot notes would
mean dearer, better. 'She wants
something better than amṛta.'

वियास-विकास
वियुज्झइ-विबुधयति
विरइय-विरचित
विरच्चमाण-विरज्यमान
विरत्त-विरक्त
विरट्टिय D-(=कृशीभूत) M. विरळ होणें
विरत्त-Skt.
विरह-Skt.
विरुआर-विरूपतर VI 10, 8
विरुद्ध-Skt.
विरुअ-विरूप
विरुअ-विरूप (=अयुक्त) विरुअड कियड जन्न समा-
ण्ड VIII 15, 7
विरोलिय-विलोडित
विरोह-विरोध
विरोहय-विरोधक
विलय D-(=वनिता)

विलक्ख-विलक्ख
 विलक्खि-विलक्खि. उवसमियविलक्खि XI 12, 11
 विलग्ग-विलग्ग
 विलंघिय-विलंघित
 विलवइ-विलपति
 विलसइ-विलसति
 विलसिय-विलसित
 विलाविय-विलापित
 विलास-Skt.
 विलासिणी-विलासिनी
 विलिज्जइ-विलीयते
 विलित्त-विलिप्त
 विलिहइ-विलिखति
 वलीण-विलीन
 विलुक्क D-see लिहक्कइ. हरियत्तु कोउहलेण वत्थंतरि
 विलुक्कओ XII 5, 11 concealed
 under a garment.
 विलेवण-विलेपन
 विलोट्टइ D-(=विसंवदति) Hc. Gr. IV 129
 विसंवदेर्विअट्टविलोट्ट etc.
 विवज्जइ-विवर्जयति
 विवज्जिय-विवर्जित
 विवत्तिय-विवर्तित
 विवर-Skt.
 विवरइ-विवरणोति
 विवराज्जइ-विपराज्जइ
 विवरीय-विपरीत
 विवरेर-,,
 विवाय-विवाद
 विवाह-Skt.
 विविह-विविध
 विबोह-विबोध
 विस-विष
 ,, -ट्ट
 विसय-विषय
 विसइ-विशति
 विसज्जइ-विसर्जयति
 विसट्ट-दलित Pāi वि० विहडिअत्थे; Hc. Gr.
 IV 176. अहिमाणमरट्ट विसट्टगइ III

2, 9 and पुत्तयवि० देहू XIX 12, 1
 Not in II 2, 9 where our read-
 ing एमाइ विसिट्ठि is correct.
 विसट्टइ-दलति Hc. Gr. IV 176
 विसन्न-विषण्ण
 विसम-विषम
 विसरिस-विसट्टइ
 विसइ-विषइते
 विसाय-विषाद
 विसाल-विषाल
 विसिट्ठ-विशिट्ठ
 विमुत्त-विस् पट्टणि मुत्तविमुत्तइ चाहइ III 5, 7
 the ins and outs of city life.
 विमुद्ध-विमुद्ध
 विमुद्धि-विशुद्धि
 विमुरइ D-(=विचयते) Hc. Gr. IV 182
 विदेज्जरविमुरौ
 विसेस-विशेष
 विसेसइ-विशेषयति
 विसेसण-विशेषण
 विहंग-विभंग
 ,, -Skt.
 विहंजइ-विभंके
 विहट्टइ-विघट्टयति
 विहडप्फड D-(=त्वरितं) Hc. Gr. IV 174
 mentions it among 'भाषाशब्दाः'
 like आहित, लट्ठक, विड्डिर most of
 which, strangely enough, he
 does not mention in his
Desināmamālā.
 विहडावण-विघटन
 विहंडइ-विखण्डयति
 विहत्त-विभक्त
 विहत्तिए-विभक्त्या
 विहत्थ-विहस्त
 विहरइ-विहरति
 विहल-विफल
 ,, -विहल
 विहलंघल D-(=विहल ?) Adj. of गत्त, in

XVIII 5, 3 and of करोडि in XX

12, 5

विहव-विभव

विहवत्तण-विषवात्त्व

विहसइ-विहसति

विहाण-विधि

,, -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काइ बिहायउ

XVIII 4, 2. It appears how-

ever to mean 'happened' and

thus should be connected with

Skt. विधा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन-विभिन्न

विहुणइ-विधुनोति

विहुर-विधुर

विहुली-(विहृली ?) IX 22, 2 नियकज्जविहुली
heartily delighted in her work,
enthusiastic over it.

विह्वइ-विभूति

विह्वसिय-विभूषित

विहेय-विधेय

विहोय-विभव

वीढ-पीठ

वीणाढावणि-वीणाढापनं cf. M. ढावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशति

वीसद-विसन्ध

वीसमइ-विश्रामयति

वीसरइ-विस्मरति M. विसरे

वीसवइ-विश्रामयति M. विसावे

वीसास-विधास

वुच्चइ-उच्यते

वुट्टि-ट्टि

वुट्टिय-व्युत्थित

वुत्त-उक्त

वुत्त D-(=विषण्ण)

वेग-वेग

वेदइ-वेद्यति M. वेदणें

वेय-वेग

,, -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड वि
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi V II 77 वेअडिअं
पच्छुत्ते

वेयद्व-वैतादय

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंछ.

वेराड-वैराट Name of country. The मत्स्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउल-वेलाकुल

वेल्हड D-(=कोमल) Deśi VII 96 वेल्हलो
मउअविलासीछ M. वेल्हाळ

वेस-वेष

,, -वेइया Coll M. वेस्वा

,, -वेष

वेसत्तण-वैश्यत्व

वेहव-वैभव

वोइय-व्यपेत

वोल D-(कलकल) Deśi VI 90 तुखले बमाळ
M. बोल बोला

वोलइ D-(=गच्छति) O. M. वोळणें

वोहिस्थ D-(=प्रवहण)

वोहिस्थिव D-,,

स

सइ-शची

सङ्-सती

सङ्-स्वयम्

सङ्-त D-(=सुदित) Deśi VIII 5 सयत्त सुदित
Possibly from सचित?सङ्-तणु-स्वत्न (अभिमानः)? मङ्गिपङ् न हौति
कुल्लु सङ्-तणु चारहङ्गि XV 8, 10

सङ्-सत

„-समम् (=सह)

सङ्-„

सङ्-स-सकुन

सङ्-स-सपुण्य

सङ्-स-सपुरुष

सङ्-स-सन्धुल्लम्

सङ्-स-स्वदेश

सङ्-स-स्वस्तर

सङ्-स-स्वर्धण

सङ्-स-संष्टपोति

सङ्-स-संवरण-Skt.

सङ्-स-संवलित

सङ्-स-संवार-Skt.

सङ्-स-संवारङ्

सङ्-स-संवासिथ-(=समाभासितः)? ति वयणि धणवङ् सं-
वासिड III 8, 9

सङ्-स-संवाहयति

सङ्-स-संविहाण-संविधान

सङ्-स-संसति

सङ्-स-संशय

सङ्-स-संसार-Skt.

सङ्-स-संसित

सङ्-स-संकलङ्-कलङ्कयति

सङ्-स-सक

सङ्-स-सक्रीति

सङ्-स-सकसामन्त-स्वकसामन्त Doubling of क
sporadic or metri causa

सङ्-स-सत्कार

सङ्-स-सत्केय ? शाकेय see Introduction
p. 7

सङ्-स-साख्य

सङ्-स-साखिन्

सङ्-स्वर्ग

सङ्-गङ्-? Deśi VIII 4 quotes सङ्गङ्=सुक्त
as the view of some. If we read
सङ्गङ् adj. of दारङ्, the sense
would be clear. 'He then
goes to open doors' i. e. to
courtezans, as the next line
in the Kadvaka shows. सो सङ्गङ्
दारङ् परिसङ्गङ् XVI 9, 8

सङ्-स-सघन

सङ्-स-संका

सङ्-स-संकिय-संकित

सङ्-स-संकुल-Skt.

सङ्-स-संकेय-संकेत

सङ्-स-संख-संख

„-संख्या

सङ्-स-संखुत्त-संखुत्ति

सङ्-स-संखेव-संखेव

सङ्-स-संखोह-संखोभ

सङ्-स-संखोहङ्-संखोभयति

सङ्-स-संग-Skt.

सङ्-स-संगति

सङ्-स-संग-Skt.

सङ्-स-संगद-संगद

सङ्-स-संगर-Skt.

सङ्-स-संगह-संगह

सङ्-स-संगहङ्-संगहङ्गति

सङ्-स-संगाम-संगाम

सङ्-स-संगिच्छण-संगिच्छण ? तो यदुक्तं सङ्गिच्छणं चंदण-
चउक्कनिम्मच्छणं VIII 5, 9

सङ्-स-संग-Skt.

सङ्-स-संगट्ट-संगट्टते

सङ्-स-संगडङ्-संगडते

सङ्-स-संगडण-संगडण

सङ्-स-संगद-संगद

सङ्-स-संगारि-संगारि (=मारि) H. संगार

सङ्-स-संगारि D-(=अभिप्रेत) Deśi VIII 17

सङ्-स-संगविभं तह अङ्गिपेय

सङ्-स-संगार

संच्छद्-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जन-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साध्वस

संच=संचय ? मल्लज्जभावगणसंचइ (=परिचय)

II 2, 7

संचइ-सञ्चिरोति

संचय-Skt.

संचर-Skt.

संचरइ-सञ्चारति

संचरण-Skt.

संचलइ-सञ्चलति

संचलइ- „

संचार-Skt.

संचारइ-सञ्चारयति

संचालइ-सञ्चालयति

संचुण्णिय-सञ्चूर्णित

सच्छवाय-for सत्यवाय

संजय-संयत

संजम-संयम

संजल्लिय-संज्वलित

संजवइ-संयच्छति

संजाय-संजात

संजुय-संयुत

संजुत्त-संयुक्त

संजोय-संयोग

संजोयइ-संयोजयति

संजोइय D-(दृष्ट) See जोयइ

संजोतिवि-संयोज्य

संझ-संध्या M. सांज

सट्ट-(=सत्य meaning स्वस्थ) ? पीणुण्यसट्टइ...

धणवट्टइ II 1, 4

सट्ठि-षट्ठि

सण-शण M. सणकाडी

सणकुमार-सन्सकुमार

सणाइ-सनाय

सणिइ-सनिद्र

सणेइ-स्नेह

संठवइ-संस्थापयति

संठिय-संस्थित

संठेवय-संदेवक (आरट्ट) or सीमा (?) Dehi

VIII 7 संदेवो सीमा. गामइं कुकुडसंदेव-

याइं I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

„ सत्त्व

सत्तकस्सर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शाख

सत्थत्थ-शाखार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक- „

सत्थिहय-सार्थ

सइ-शब्द

सइहण-अद्धानं

सइहाण-अद्धान

सइल-शार्डूल

सइलवयण-शार्डूलवदन a people

सइम-सार्थम्

संत-शान्त

„-सत्त्व

संतत्त-सन्तप्त

संतप्पइ-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावइ-सन्तापयति

संति-शान्ति

सतिहर-शान्तिगृह

संतोस-सन्तोष

संथुय-संस्तुत

संथुणइ-संस्तौति

संदिट्ठ-संदिष्ट

संदीविय-संदीपित

संदेस्य-संदेश

संदेह-Skt.

संधाण-संधान

संधि-संधि The Apbh. word is feminine

संधुक्कण-संधुक्कण O. M. सांदुकणें

संन-संज्ञा

संनज्झइ-संनज्झति

संनद्ध-Skt.

संनहइ-संनहति

संनह-Skt.

संनिय-संज्ञित

सन्निड-शनैः

सप्पइ-सर्पति

सप्परिवार-सपरिवार

सप्पुरिस-सत्पुरुष

सवर-शबर

सवभाव-सद्भाव

संबज्झइ-संबध्यते

सम-Skt.

समउ-समम्

समक्ख-समक्ष

समग्ग-समग्र

समग्गल-समग्रल

समच्छरिय-समत्सर

समंजस-Skt.

समडक्कय D-(सगवं to be connected with
मडप्फर) II 5, 9 and III 8, 2

समत-समाप्त

समत्थ-समर्थ

समंति-समन्त्रि

समन्नि-समन्वित

समप्पइ-समर्पयति

„-समाप्यते

समप्पण-समर्पण

समप्पह-समप्रभ

समय-Skt. समइ in XXII 7, 10 is also
a Sktism

समर-Skt.

समलह-समालब्ध

समवय-समवयस्

समवसरण-Skt.

समवाय-Skt.

समसमइ-onomatopie दुइसायति समसमंतु
अच्छइ VIII 20, 5

समहर-समभर (समहर करेवि=संभूय) उट्टिय सय-
लवि समहर करेवि XIV 15, 16

समाउट-समाकुट

समाएसण-समादेशन

समाओसिओ-समातोषितः

समागम-Skt.

समागमण-समागमन

समागय-समागत

समाण-समान

समाणइ D-(भुंके) He. Gr. IV 110 भुजे-
भुंज...समाण

„D-(समाप्यते) He Gr. IV 142 समापेः
समाणः

समाणु-समानम्

समायय-समागत

समायरण-समाचरण

समारइ-समारचयति He. Gr. IV 95 समार-
चेरुवहत्य...समार

समारइ-समारोहति

समालविय-समालपित

समारइ-समारभते

समारिगित-Skt.

समालीह-Skt.

समावडइ-समापतति

समावत्त-समावृत्त

समास-Skt.

समासइ-समास्ते

समासेइ- „ „

समाहय-समाहृत

समाहरइ-समाहरति

समाहि-समाधि

„-समाधिगुप्त

समाहिगुप्त-समाधिगुप्त

समाहुत-समाहुत	संपुट-संपुट
समिच्छण-समीक्षण	संपुटइ-संपुटीकरोति
समिच्छिय-समीक्षित	संपुन-संपूर्ण
समिद्ध-समृद्ध	संपेसइ-संप्रेषयति
समिद्धि-समृद्धि	संपेसण-संप्रेषण
समिद्धिवि-संमिद्धिवि see मिद्धइ	संकालइ D-(संपादयति) M. फाळणें
समीर-Skt.	संब्रजइ-संब्रज्यते
समील-(सम ?) हुआ रयणि वहलकजलसमील	संबंध-Skt.
IV 4, 9	संदल-शंदल
समीव-समीप	संबोदइ-संबोधयति
समुच्चय-Skt.	संभम-संभ्रम
समुच्चलिय-समुच्चलित	संभरइ-संस्मरति
समुज्जल-समुज्ज्वल	संमलइ D-(श्रुणोति) G. सांभळवुं
समुत्थिय-समुत्थित	संभव-Skt.
समुत्तरेवि-समुत्तीर्य	„-संभ्रम
समुत्तुंग-Skt.	संभवइ-संभवति
समुद्र-समुद्र	संभालइ D-(=संश्रुणोति) M. संभाळणें
समुन्नय-समुन्नत	संभावइ-संभावयति
समुण्णोण-समुन्नतोन्नत=ever louder and	संभासइ-संभाषते
louder समु० घोसो हुआ पायडो वंसयाले	संभासण-संभाषण
हुयासो IV 3, 7	संभूअ-संभूत
समुष्फालिय-समुत्-स्फालित	सम्मइ-सम्मति
समुम्भट-समुद्भट	सम्मजिय सम्मार्जित
समुम्भव-समुद्भव	सम्मत्त-सम्यक्त्व
समुग्भिय-समूर्ध्वोद्धत	„-Skt.
समुव्वहइ-समुद्वहति	सम्मविय-सम्मापित counted amongst
समूह-सम्मुख	सम्माइजइ-सम्मीयते
समूह-Skt.	सम्माइट्टि-सम्यग्दृष्टि
समेइ-समेति	सम्माण-सम्मान
समोसरइ-समवसरति	सम्माणइ-सम्मानयति
संपई- सम्पद्	सम्मिलइ-सम्मिलति
संपउत्त-संप्रयुक्त	सय-शत
संपजइ-संपयते	„-स्व
संपत्त-संप्राप्त	सयज-स्वकार्य
संपय-सम्पद्	सयण-शयन
संपहार-संप्रधारण ?	„-स्वजन
संपाइय-संपातित	सयत्थ-स्वार्थ
संपालइ-संपालयति	सयल-सकल
संपावइ-संप्राप्नोति	सयवत्त-शतपत्र

सयसकुर-शतशर्कर

सया-सदा

सयाइ-सदाचित्

सर-स्वर

„-सरस्

सरइ-सरति M. सरै

„-स्मरति

सरण-शरण

सरय-शरद्

सरळ-Skt.

सरस-Skt.

सरसइ-सरस्वती

सराय-सराग

सरिस-सदृश Old M. सरिसें, Coll M. सरसे

सरीर-शरीर

सरीरडय- „ with ड added

सरुव-सरुपा A name

„-सरुप

„-स्वरुप

सळकळ-सळक्य

सळइइ-श्लाघते

सळाय-शळाका

सळिल-Skt.

सळ-शल्य

सळिय-शल्यित

सळेइण-संलेखना

सवकळ-स्वपक्ष

सव=सव्व which see

सवडम्मुइ D-(=अभिमुख) Desi VIII 21

सवडम्मुहो अदिउदे

सवण-भ्रमण

„-भ्रवण

सवति-सपत्नी

सवंति-for समंति which see.

सवियप्पइ-विकल्पते

सव्व-सर्व

सव्वगण=सव्वगण (doubling of व metri-

causa)-सव्वगण(?) ताहिनि करिनि दिवय

सव्वगण XV 16, 8

सव्वट्टइ-सर्वतः ? Pai सवत्तो सर्वतः. सज्जंतरी

भिगारहं सव्वट्टइ चरिनि XII 12, 7

सव्वाय-सवात

सव्वुइ-सव्वु+इ. पर सव्वुइ ऊज्जइ XII 6, 12

सत्ति-शक्ति

०सत्तियत्ते-०शक्तिनेन भाळयलेण अहसत्तियत्ते V

9, 16

सत्तिप्पइ-शक्तिप्रम A name.

सत्तिरोहिणि-शक्तिरोहिणी A name.

सडर-शुभुर M. सासरा, H. ससरा

सइ-सभा

सइइ-सहते

सइप्प-स्वदेव

सइत्थ-स्वइत्थ Perhaps to read सयत्थ-

स्वार्थ. ववगयपयाव नासइ सइत्थ XIII

7, 14

सइसक्ख-सइसाव

सइसत्ति-सइसा

सइसाSkt.

सहाय-Skt.

सहाव-स्वभाव

सहारंभ-? Does it mean a particular-region celebrated for mangoes

सहारंभसंज्ञायया मव्वभंवा XII 3, 17. Or

सहकाराव ?

सहास-सहस्र

सहासिय-सहास

सहि-सखी

सहियरि-सहचरी

सहिइ-सहृष्टः भूवाळकजि सचउ सहिइ XIV 12, 9

सहिय-सहित

सहु-सह

साकेय-साकेत See साकेय

साड D-साद (=अवसाद)

साण-शब्द

साम-श्याम

सामग्नि-सामची

सामंत-Skt.

सामज-सामान्य

सामल-इयामल
सामाहय-सामायिक
सामि-स्वामिन्
सामिणि-स्वामिनी
सामिय-स्वामिन्
सामिसाढ-,,
साहृदिय-साहृदिक
साय-साद
सायइ-आसादयति
सायर-सागर
सार-Skt.

सारवइ D-(समारचयति) Hc. Gr. IV 95
समारचेरुवइत्यसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)
सरसैन्यं, or सरसज्ज. सार=सर lengthen
ed metri causa, as in Pāi. Pīng.
सिज्ज-सैन्य. The usual Pr. for सैन्य
is no doubt सिन्न; but सिज्ज is not
impossible; or सज्ज=सज्ज which is
less objectionable. In two
places (1) निज्जीव जाय करिसारिसज्ज
XIV 4, 11 and (2) सन्नइ करिवि
करिसारिसज्ज XIV 16, 13, it is
preceded by करि and means
'elephants and archers.' In (3)
कया सारिसिज्जा गया ळीळगंडा XV 15,
7 it is also coupled with गया,
although not compounded.
The इ in सारि is due to the
influence of करि in (1) and (2)
and thus continued in (3) where
also the influence of सिज्ज is
seen.

साळ-शाळा

साळणय-सारणकं a kind of dish like curry
VI 23, 3

साळय-साळक Gr. साळो, H. साला

साळि-शाळि M. साल

साव-शाप

सावत-सापत्त्य

सावन्न-सामान्य

सावय-भावक

सास-वास

सासण-शासन

सासय-शाश्वत

साछ-इवञ्चू M. साछ, G. H. सास

साहइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संधारयति Hc. Gr. IV 82 संदगे:

साहरसाहट्टौ does not suit any of
our passages, where मयु साहारि,
मयु तयु साहारमि occur. See II 5,
6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिट्टिय D-(सह अर्जितं) ? Pāi साहट्टिअ
साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=आसि which see.

सिउं-समम् In अट्ठपुण्ड्र सिउं, सिउं पुत्तेण etc.

सिहउर-सिहपुर-a town and country on
the north side of the Salt-range
in the Punjab. It bounded on the
Indus in the West. M 6 h. says
it was conquered by Arjuna.
Geographical Dictionary of Dey.

सिहळदीव-सिहळदीप

सिहासन-सिंहासन

सिक्कार-सीतकार

सिक्ख-शिक्षा

सिक्खवइ-शिक्षयति

सिक्खावय-शिक्षापद or व्रत

सिंगार-शृङ्गार

सिंगारइ-शृङ्गारयति

सिज्ज-शय्या

सिञ्जावति-सञ्जावर्तिः

सिञ्जह-सिञ्घति

सिञ्चइ-सिञ्चति

सिङ्ग-सिङ्ग See सीसइ

सिद्धि-भेष्टिन्

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्ध-सिद्ध

सिद्ध-Skt.

सिद्धकलर-सिद्धाक्षर (नमो अरिहंताणं)

सिद्धि-Skt.

सिधव-सैधव

सिधु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिद्ध-सैन्य

सिद्धि D-(सुक्ति) Coll M. श्रीप, H. सीप

सिद्धिया-सिद्धिका

सिद्धिर-सिद्धिर

सिद्ध-श्री

„-सित

सिद्धवंत-श्रीमत्

सिद्धवाह-श्रीवाह or सितवाह. But the latter won't do, as there is धवल before सिद्ध already. An attribute of चन्द्रप्रभनाथ. अहिंसुहं चलिउ धवलसिद्धवाहहो चंदणपहणाहहो IV 12, 9

सिर-सिर H. सीर

सिरि-श्री

सिरियाहर-श्रीधर obj. of ठण XI 1, 10

सिरिवद्धण-श्रीवर्धन A name.

सिरिवत्त-श्रीमत् See Notes, on XI 6, 12

सिरिहर-श्रीधर A name.

सिरीलण्ड-श्रीलण्ड

सिरीयल-श्रीलातल

सिरीसइ-सिद्धि

सिव-शिव

सिवनयर-सिवनगर (=निर्वाण) गय सिवनयरि XXII 9, 3

सिद्धि-स्वन्न

सिसिर-सिद्धिर

सिद्ध-सिद्धिर

सिद्धासन-सिद्धासन

सिद्धि-सिद्धि

सिद्धि-स्तन

सीयल-श्रीतल

सील-श्रील

सीस-श्रीष

सीसइ D-(कथयति) Ho. Gr. IV 2 कथेवं-
जरपजर...सीससाहा:

सीह-सिद्ध

सीहकंधर-सिद्धकंधर A name of मईकंधर

सीहासन=सिद्धासन

सु-Skt.

सुभ-सुभ

„-सुत

सुअइ=सुवइ (सु-पति)

„-स्वपिति

सुअण (सुयण)-सुजन

सुअच्छ-Skt.

सुअंघ (सुयंघ)-सुगन्ध

सुअपंचमि-सुतपञ्चमी

सुआस=सुअ+आस

सुइ-सुति

सुइरु-सुचिरम्

सुकय-सुकृत

सुकिय- „

सुकुल-Skt.

सुकेस-सुकेश A name.

सुकेशिय- „ „

सुक्क-सुकु

„-सुक्क

सुकिय-सुकृत

सुक्किल-सुकु

सुक्कल-सौख्य

सुहु-सुहु

सुणइ-सुणोति

सुंदीर-सौण्डीर

सुतार-सुतारा A name.

सुतारिय- „ „

सुत-श्रोत्र

„-सुत

„-सुत

„-श्रोतस्

सुदकल-सुदक

सुद-सुद

सुदि-सुदि

सुंदर-Skt.

सुन-शन्य

सुन्ह-सुपा M. सुत

सुपायनवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.

सुप्पसन्न-सुप्पसन्न

सुप्पह-सुप्पह A name.

सुप्पहव-सुप्पहव

सुभरह-स्मरति

सुमित्त-सुमित्रा A name.

सुम्मह-भूयते

सुर-Skt.

सुरय-सुरत

सुरहि-सुरभि

सुराउलय-सुराकुल

सुराउय-Skt.

सुरिंद-सुरेद्र

सुरेसर-सुरेश्वर

सुव-सुत

सुवह-सुपति

„-स्वपिति

सुवक-सुवाक्य A name.

सुवपंचमि=सुअपञ्चमी The fifth day of the bright half of कार्तिक (rarely of काल्युग and आषाढ also see VI 3, 4)

सुवन्न-सुवर्ण

सुवरह-स्मरति

सुवसुंधर-A name.

सुविण-स्वप्न

सुव्वय-सुव्वता A name.

सुव्वह-भूयते

सुसह-सुप्यति

सुसम-सुषमा

सुस्तार-सुसार

सुह-सुभ

„-सुस

सुहकम्मिय-सुभकर्मिक

सुहचार-सुभाचार

सुहचिटी-सुभचेटी

सुहह-सुभट

सुहत्थ-सुहस्त (दानशील)

सुहह-सुभट

सुहणिय-सुहप्रिय

सुहमसुह-सुभासुभ

सुहम्म-सुधर्म A name.

सुहव-सुभव

सुहासेव-सुससेव

सुहाह-सुसायते

सुहावह-सुसयति

सुहावणय=सुहावय (? मोहनक)

सुहावय-सुसदायिन्

सुहावह-सुसावह

सुहासिय-सुभाषित

सुहि-सुहह

सुहिय- „

„-सुहित

सुहुम-सुहुम

सुर-सुर

„-सुर्य

सुरप्पह-सुर्यप्रभ A name.

सेहय-स्वेदित G. परसेवो

सेउ-सेव

सेज-शय्या M. शेज

सेट्टि-भेष्टिन् M. G. सेठ

सेणावह-सेनापति M. शेणवह

सेणिय-भेणिक King Bimbisāra of मगध, who figures prominently in legends.

सेय-सेत

सेयस-सेयास The eleventh Tirthankara
"सिय (सिता) in XII 3, 11

सेरड-स्वैरम्

सेव-सेवा

सेवइ-सेवते

सेवय-सेविका

सेस-सेष

सोअइ-सोचति

सोऊण-See सुअइ (शृणोति)

सोकस-सौक्य

सोणिय-शोणित

सोण्डीर-शौण्डीर

सोमप्पह-सोमप्रभ A name.

सोमाल-सुकुमाल M. सोमळ tepid

सोय-शोक

सोरंभ-सौरभ्य

सोलसविह-बोडसविच

सोलह-बोडशन् M. सोळा

सोलहम-बोडस (ordinal)

सोवइ-स्वपिति

सोवण=सोवन्न

सोवन्न-सौवर्ण

सोवरण-सोपकरण

सोवाण-सोपान

सोवासिणि-सुवासिनी Coll M. सवाशीण

सोसइ-शोषयति M. सोस

सोह-शोभा

सोहइ-शोभते

सोहग्ग-सौभाग्य

सोहम्म-सौधर्म one of the Svargas

सोहलय-(=शोभनक ?) M. सोहळा

सोहिणि-शोभिनी

सोहिळय-शोभिन्

ह

हउं-अहम्

हंस-Skt.

हकारइ D-(=आकारयति, शब्दापयति)

हट्ट D-(=आपण) M. हाट in बाजारहाट

हणइ-हन्ति M. हणजे

हति-भक्ति in वन्दणहति

हत्थ-हस्त G. हाथ

हत्थापहत्थ-हस्तापहस्त

हत्थावार D-(साहाय्यं) Deśi VIII 60

हत्थारं साहजे

हत्थि-हस्तिन् Old M. हाथिं, G. हाथी

हत्थियार D-(=शस्त्र) M. हत्थार, H. हत्थियार

हत्थिनायपुर-हस्तिनापुर

हम्मइ-हन्त्यते

हय-हत

"-Skt.

"-हृत

हयगीव-हयभीव A name

हयास-हतास

०हर-गृह See जिणहर, पइहर, सयहर

हरइ-हरति

हरण-Skt.

हरि-Skt.

हरिणि-हरिणी

हरिबल-A name.

हरियत्त-हरिदत्त A name.

हरियंण-हरिचंदन

हरिवाहण-हरिवाहन

हरिस-हर्ष

हरिसिय-हर्षित

०हल-फल in छत्ताहल, थूलाहल

हलि-हला

हल्लिय D-(=चलित) Deśi VIII 62 हल्लिअं

चलितं M. हालजे, हालचाल

हल्लुत्ताल-हल्ल+उत्ताल 'agitated'

हल्लोहलिय D-(=व्याकुलित) See हल्लिय

हल्लोहलिव-(=व्याकुलीभूत)

हसइ-हसति

हा-Skt.

हाणि-हानि

०हार-भार in गुरहार etc.

हार-Skt.

०हारि-हारिन्
 हारिय-हारित
 हाव-Skt.
 हाहाकार-Skt.
 हाहारव-Skt.
 हिज्जइ-हीयते
 हिड-नायरलोड पयड्ड पइहिड्ड XVIII 9, 11
 Deśi VIII 67 आकुळ does not
 suit. अयस्ताद्?
 हिड्डाखइ-हेड्डाखइ
 हिडइ-हिण्डति
 हिम-Skt.
 हिमगिरि-Skt.
 हिय-हित
 हियय-हृदय Old M. हियें, G. हिणं, H. हिया
 हियडय-हृदयक This ६ popular in G.
 हियडं, मनडं
 हियवय-हृदयक
 हिळिहिलइ-onomatopotic
 हीण-हीन
 हु-खलु
 हुअ-भूत H. हुवा
 हुअ(य)-भूत
 हुअवइ-हुतवइ
 हुंकार-Skt.
 हुत्त-अभिखल Deśi 70 हुत्तोऽभिखहे
 हुयास-हुताश

०हुल-कुल
 हुवय-भूत
 हुवास-हुताश
 हे-Skt.
 हेच-हेतु
 हेडाखइ-अधोखल Coll M. हेठा inferior, G.
 हेठळ
 हेमंगय-हेमाङ्गद A name.
 हेसिय-हेषित
 होइ-भवति M. होई, H. हो
 Addendum
 अम्हतउ-अस्मत्तः or अस्मार्क ? किं अवसाणि
 अम्हतउ होसइ I 14, 3
 चंचइ-wrong for वंचइ which see.
 पउज्जोविय-प्रोयोतित
 पत्ताण-प्रत्याययन
 पुच्छाइय-to be connected with पुच्छइ-
 प्रोच्छति ? पुच्छाइयउ करेवि न खुचइ VI 22, 5
 he should not be left after
 making him dejected (lit.
 'wiped off').
 बंदि-बन्दिन्
 बंदिय-"
 बावीस-द्वाविंशति
 डडुइ D-(=निमज्जति) M. डुडे
 भंगुरावत्त-भंगुरावर्त (=पलायनं-rout XIV
 4, 9.)